

EVERY SATURDAY.

# THE PHILOSOPHICAL JOURNAL

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T. G. NEWMAN,  
EDITOR.

SAN FRANCISCO, CAL., SATURDAY, JANUARY 5, 1901.

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No. 1.

## A NEW DAY.

A bright new day old Time brings,  
And what from me will it bear?  
Shall I fill it up with worthless things,  
Or with jewels rich and rare?  
Shall I live to-day for others' sake,  
Or a life of idle pleasure?  
Shall I seek to gladden hearts that ache  
From my own glad heart's treasure?  
Each morn reveals the bitter need  
In some home less blest than mine.  
Shall I clasp my own in selfish greed,  
Unheeding the Voice divine?  
I may make the record what I will;  
It is mine to choose to-day—  
If I shall live for pleasure still,  
Or to brighten the lonely way,  
Where some must tread with bleeding  
feet,  
And hearts bowed down with care.  
The time is mine, let me make it meet  
With thine own, oh, man, to share.  
Let me fill it full with blessed store  
Of truth, and love, and tender care;  
Let me add to the light along the shore,  
And help to make some home more fair.  
And when the angel of night comes down  
To read the record I have made,  
May I hear through the darkness gather-  
ing 'round:  
"Thou hast cheered another; be not  
afraid."  
FLORENCE SHAW KELLOGG, Fay, Kans.

## BORDERLAND

### A Seance in China.

H. RODEN RUMFORD.

When my eyes got accustomed to the dim light of the seance room, I noticed that beyond the table and chairs I had first seen there was another table, upon which was placed wine, fruit and confectionery, evidently for sacrificial purposes, and the usual Chinese altar, or as the Europeans have it, "Joss Piggin." I also saw that the first table I had noticed on entrance was covered with a layer of very fine red sand.

All present now became very serious, and a vacant chair was placed in front of the altar. They then drew up a petition addressed to the Great Royal Bodhisatta, requesting that one of the Great Spirits wandering through the clouds should be sent to the house. This petition was burnt before the "Joss Piggin," or shrine of the Deity, and the mark which was written on the top of the petition was put outside on the door for the information and direction of the Spirit. After a while two of the company went to the door and burnt some gold paper, "chin ching" the while, and making an indefinite number of bows and prostrations, receiving and welcoming, as it were, the Spirit on entering the house.

The Spirit apparently having

entered, the chair placed in front of the altar was now moved to the table, whilst incense and candles were lighted. At the same time the girl approached, apparently entranced, with the magic peach-wood pencil laid on the palms of

both hands—but so that the sharp end touched the table strewn with sand—chanting the while: "Great Spirit, if you are here, do us the great favor of writing 'present' on this table." Immediately the pencil began to move, and a legible

character was written in the sand, whereupon the Spirit was requested to sit down in the arm chair.

All present now bowed, chimed, and prostrated themselves before the arm chair; some poured



With Joyful Songs, They Greet the Advent of the Twentieth Century.



out wine, and another burnt gold paper. The girl medium again approached the table with the pencil in the same position as previously, whilst all the assembled said: "Great Spirit, what was thy Great name? what offices didst thou hold?" etc. The answers to all these questions appeared written in the sand. I was informed by Ah Kong that "all and each of us might put a question." I was handed a piece of paper, and had hardly asked, "May I write in English?" when the pencil plainly wrote "Yes" in the sand. The sand was smoothed over again, and I wrote my question on a slip of paper and wrapped it in gold paper and was instructed to burn it before the "Joss." The paper had hardly finished burning before I received a satisfactory reply in pure English. I presume similar satisfactory answers were obtained by those present, for they all seemed pleased.

The pencil was again writing when I put my hand upon the arm of the girl, thinking that I would make sure that there was no other connection, when the pencil wrote in English: "How ridiculous." After the pencil had finished the Chinese characters that I had interrupted, there was written in the sand, "Good-bye, R\*\*\*y," followed by some hieroglyphics which Ah Kong told me meant the Spirit was about to leave. They all arose of one accord, took the pencil from the girl, and put into her hands gold paper, which they set fire to, and then all assembled walked to the door burning gold paper, evidently very reluctant to part with their spirit friends.

Thus this strange experience and seance ended.—*Spiritual Review*.

#### Remarkable Materialization.

I was permitted by the courtesy of Mrs. Esperance to attend a seance at Newcastle-on-Tyne, England, (at which she was medium) in company with my friends, Reimers from Manchester, and Calder, a solicitor from Dundee. We were additional to the usual circle, which consisted of about 14 or 15 persons. The cabinet stood close to the wall; the room was lighted with a lamp placed behind a red colored paper screen, sufficiently clear for us to see all the objects in the room. The cabinet was about 9 feet in width, 6 feet high, and 3 feet from front to back. A division was made by a muslin screen about 3 feet from one end, and the whole was covered by a black cloth in front.

Mrs. Esperance sat on a cane-bottomed chair in the small chamber of the cabinet. The sitters were arranged in horse-shoe fashion facing the cabinet. After singing, and a devotional exercise by one of the members, the curtain was opened and out stepped a female figure, rather smaller than Mrs. Esperance and clothed in white, who squatted down in the center of the room about six feet from the cabinet. She soon got up, and taking a jug containing some water, walked around and gave a rose out of it to each of the company—21 in all—and again squatted down as before.

A strange thing occurred with the rose presented to me by "Yolande," the name by which this spirit was known to the circle, who was the operator in producing the phenomena. The flower was like a damask rose, but rather larger;

it had a short stem half-an-inch long. I placed it inside my vest, intending to take it home after the meeting. I felt something going on, but did not disturb it. At the conclusion of the meeting I withdrew it, and to the utter astonishment of myself and friends there were three full-grown roses and a bud on the stem, which had grown to seven inches in length. I brought them home and put them in a drawer, where they gradually faded away and in a few days disappeared.—WM. OXLEY.—*Exch.*

#### Infinite Intelligence.

EMIL F. LUNDSTROM.

A controversial battle has been raging for some time on the question whether it is the proper thing for a Spiritualist to subscribe to the doctrine of an Infinite Intelligence as the author of the universe. We appeal the case of Ultimate Cause vs. Human Understanding to one of the higher courts of philosophy and wait for a decision. The following is an excerpt from the "First Principles" of Herbert Spencer:

"Having, throughout life, constantly heard the charge of materialism made against those who ascribed the more involved phenomena to agencies like those which produce the simplest phenomena, most persons have acquired repugnance to such modes of interpretation; and the universal application of them, even though it is premised that the solutions they give can be but relative, will probably rouse more or less of the habitual feeling. Such an attitude of mind, however, is significant, not so much of a reverence for the unknown Cause, as of an irreverence for those familiar forms in which the Unknown Cause is manifested to us.

"Men who have not risen above the vulgar conception which unites with Matter the contemptuous epithets, 'gross' and 'brute,' may naturally feel dismay at the proposal to reduce the phenomena of Life, of Mind and of Society to a level with those which they think so degraded. But whoever remembers that the forms of existence which the uncultivated speak of with so much scorn are shown by the man of science to be the more marvelous in their attributes the more they are investigated, and are also proved to be in their ultimate nature absolutely incomprehensible—as absolutely incomprehensible as sensation, or the conscious something which perceives it—whoever clearly recognizes this truth will see that the course proposed does not imply a degradation of the so-called higher, but an elevation of the so-called lower.

"Perceiving, as he will, that the Materialist and the Spiritualist controversy is a mere war of words, in which the disputants are equally absurd—each thinking that he understands that which it is impossible for any man to understand—he will perceive how utterly groundless is the fear referred to. Being fully convinced that whatever nomenclature is used, the ultimate mystery must remain the same, he will be as ready to formulate all phenomena in terms of Matter, Motion and Force, as in any other terms; and will rather indeed anticipate, that only in a doctrine which recognizes the Unknown Cause as co-extensive with all orders of phenomena can there be a consistent Religion or a consistent Philosophy.

"Though it is impossible to prevent misinterpretations, especially when the questions involved are of a kind that excite so much animus, yet to guard against them as far as may be, it will be well to make a succinct and emphatic re-statement of the Philosophico-Religious doctrine which pervades the foregoing pages. Over and over again it has been shown in various ways that the deepest truths we can reach are simply statements of the widest uniformities in our experience of the relations of matter, motion and force, and that matter, motion and force are but symbols of the Unknown Reality. A power of which the nature remains forever inconceivable, and to which no limits in time or space can be imagined, works in us certain effects. These effects have certain likenesses of kind, the most general of which we class together under the names of Matter, Motion and Force; and between these effects there are likenesses of connection, the most constant of which we class as laws of the highest certainty.

"Analysis reduces the several kinds of effect to one kind of effect, and these several kinds of uniformity to one kind of uniformity. The highest achievement of science is the interpretation of all orders of phenomena, as differently conditioned manifestations of this one kind of effect, under differently conditioned modes of this one kind of uniformity. But when science has done this, it has done nothing more than systematized our experience, and it has in no degree extended the limits of our experience. We can say no more than before, whether the uniformities are as absolutely necessary, as they have become to our thought relatively necessary.

"The utmost possibility for us is an interpretation of the process of things as it presents itself to our limited consciousness; but how this process is related to the actual process we are unable to conceive, much less to know. Similarly, it must be remembered, that while the connection between the phenomenal order and the ontological order is forever inscrutable, so is the connection between the conditioned forms of being and the unconditioned form of being forever inscrutable.

"The interpretation of a phenomena in terms of Matter, Motion and Force is nothing more than the reduction of our complex symbols of thought to the simplest symbols; and when the equation has been brought to its lowest terms the symbols remain symbols still. Hence, the reasonings contained in the foregoing pages afford no support to either of the antagonistic hypotheses respecting the ultimate nature of things. Their implications are no more materialistic than they are spiritualistic, and no more spiritualistic than they are materialistic. Any argument which is apparently furnished to either hypothesis is neutralized by as good an argument furnished to the other.

"The Materialist, seeing it to be a necessary deduction from the law of correlation, that what exists in consciousness under the form of feeling is transformable into an equivalent of mechanical motion, and by consequence into equivalents of all the other forces which matter exhibits, may consider it therefore demonstrated that the phenomena of consciousness are material phenomena. But the Spiritualist, setting out with the

same data, may argue with equal cogency that if the forces displayed by matter are cognizable only under the shape of those equivalent amounts of consciousness which they produce, it is to be inferred that these forces, when existing out of consciousness, are of the same intrinsic nature as when existing in consciousness; and that so is justified the spiritualistic conception of the external world, as consisting of something essentially identical with what we call mind.

"Manifestly, the establishment of correlation and equivalence between the forces of the outer and inner worlds may be used to assimilate either to the other, according as we set out with one or other term. But he who rightly interprets the doctrine contained in this work will see that neither of these terms can be taken as ultimate. He will see that though the relation of subject and object renders necessary to us these antithetical conceptions of Spirit and Matter, the one is no less than the other to be regarded as but a sign of the Unknown Reality which underlies both."

Can anything be clearer, loftier or more reasonable? Spiritualists can agree on one thing only, and that is, the fact of spirit return, which fact is big enough and broad enough to keep us busy the rest of our lives.

Chicago, Ill.

#### THE PRESENT.

To-day we stand upon the point of Time—  
Forever being in the present now.  
Time! ceaseless, passing, flying ever on;  
Cleansing, destroying from our sight.  
The forms that life had no more need to wear.  
Life, exultant, building forms anew—  
Young in the cradle of our earthly age;  
But old with the eternal stars on high;  
The same to-day as when first dawned the light  
That piloted the stars across the realm  
Of the unknown abyss of full eternity.  
All things are potent, from the power of Cause.  
The microbe, mastodon, and mighty man,  
Sport in the ether that envelops worlds;  
And man's own palpitating heart is but  
A duplicate of the small throb that beats  
The life-song of the smallest quadruped.  
Proud man to-day, but yesterday a thought—  
An aspiration seeking to arise.  
To-day in full activity and power,  
He crowns his head with emblems of his might;  
But time will equalize the toils of life;  
The poor man's blood bears the analysis  
That gives vitality to kings and queens;  
And all will bear alike the bounteous gifts  
Bestowed by nature's loving, liberal hand.  
The just, implacable decree went forth,  
When the young protoplasm first absorbed  
The briny nutriment around its bed—  
That Life should struggle up the cliffs of Time,  
Until the great beneficence of good  
Should balance evenly from soul to soul.  
Rejoice, then, ever in the present now  
And cheat a harvest of to-morrow's woes.  
PSYCHO.

#### Great Explorations.

GEO. E. LOTHROP, JR.

We read in the press about great explorations in the buried ruins of long-forgotten cities, both in Asia and America, and of daring expeditions to explore the Arctic regions or the African tropics, etc., but when we examine the results of all these human efforts, they do not equal the startling and superb discoveries made by spirit mediums in their explorations of the next world.

These modern researches are so vast and great that the entire sys-



tem of religion, morals and hygiene has been revolutionized. Satan has been proved a delusion. No spirit of any intelligence tells of meeting this long-feared devil. In spite of the creeds of hoary ages, we have direct evidence through one of Boston's best spirit mediums, that while there are good and bad spirits of various degrees of intelligence, there is no head devil with horns. Another discovery is the unanimous testimony from the beyond that salvation by a belief on Christ is the merest folly, and that each spirit must stand on its own work in the next life, since neither money, creed, minister, pride, rank on earth or belief can give the spirit any first-mortgage on a reserved seat beside the gold harp players or the glad hand of the Supreme Being. Spirits can now write accurate messages between sealed slates. They can control mediums to write. Others are entranced and spirits speak through the medium's voice. Others get messages by telepathic or inspirational methods, as did Christ.

Boston, Mass.

### Closing Years of the Cycle.

PROF. E. WHIPPLE.

This is a time for retrospect and forecast, for never was the world in such a ferment as at the present hour. The last century closed with sound of strife and tumult in the air, in the waters, and throughout all the busy haunts of men. The year, the century and the cycle have gone to record. The timbers of the old are falling, and foundations are being laid by unseen hands upon which the solid masonry of polished granite will be built.

This is a time for summing up accounts and opening of a new page. The pivots of the Old Order are doing their proper work—massing the accumulated results of centuries of labor into huge trusts and great combines; tying up the "bundles" for their final disposal in a manner which the worldly-wise little dream of; and society itself is verging toward a great and sudden transformation. The existing social environment is breaking up under the action of disintegrating forces which no foresight at the front of affairs is able to avert.

Governments are impelled by an unseen power toward that inevitable vortex wherein all existing federations will be dissolved! Babylon is surely going to its doom!

But we need not despair; for out from the ashes of pestilence-breeding cities, over the desolate plains where war and famine have set their relentless seal, and in the busy marts where slaves toil without recompense, will spring the stately structures of the New. Long have the social forces deployed for this final Reckoning and Day of Judgment! They are already arrayed for conflict! Existing governments will contend for universal empire. The privileged classes and the masses will each contend for a vantage-ground whereon a form of self-interest may be permanently fortified, and both will disappear in the current below, since both are arrayed against the integrity of the ethical law. Yet above and over all is that form of beneficent rule which will descend and spread its white wings over our beloved America in that

hour when men shall stretch forth their hands and cry aloud, believing that all is lost!

And a song make I of the One formed out of all.  
The fang'd and glittering One whose head is over all.  
Resolute, warlike One including and over all.  
(However high the head of any else, that head is over all.)

As I read the signs, the balances are held in hands of an upper hierarchy of wise minds, now unseen, who work in harmony with cosmic forces and the cyclic law. Precession is a sure indicator to the wise, when the time is ripe for change. The entrance of the Vernal Equinox into a new zodiacal constellation indicates a bend in the road which the dominant nations are traveling. When the Vernal Equinox passed into Taurus (Sign of the Bull), Nineveh and Babylon were given glory and renown, and in the porches of their public buildings were placed huge bronze bulls of exquisite workmanship, in evident recognition of the celestial symbol under which their glory was won. The Vernal entrance into Aries heralded the birth of Krishna, the great law-giver of India. Again, when the precessional points entered Pisces (Fishes) and Virgo (Virgin), the birth of Jesus followed, and a new trend for the nations of the West was inaugurated.

Now we are at the dawn of a new cycle—a great cycle—in which 12 smaller ones are embraced, the symbol of which is the entrance of the Equinoxes into Aquarius and Leo, the Sign of the Man and Sign of the Son of Man. This great cycle embraces a little less than 26,000 years. The Iron Age is going out! The Golden Age is coming in!

Good-bye, O century! thou  
Closing cycle year of  
The Tyrant's rule and Age of Iron—  
The age of Fraud and War and Death!  
Thy feet have trodden down the weak;  
Thy mouth hath spoken lies;  
Thy breasts have corrupted the race of man;  
Thy arm hath wielded the battle-axe and spear;  
Thy greed hath filled the world with woe and strife.

Welcome! O Urn of Aquarius! and  
Pour from thy crystal fount the nectar healing stream.  
The starry luster prepared by gods for man;  
And welcome the advent of the Shepherd-Sign,  
And sure precursors of the Golden Age restored.

### Confucius, the Key to China.

SIR EDWIN ARNOLD.

You will never understand China until you study Confucius, or at least learn enough about that extraordinary personage to get some notion of the way in which, and of the reasons because of which, he, and he alone, has crystalized the Middle Kingdom into that changeless mass of custom and impetrable convention which gives it its practical invulnerability.

China cannot and will not be altered. No spread of commerce, no impulse of education, no influence of scientific inventions, it seems to me, will for many generations to come transform the minds and lives of the "Flowery Land." And the reason is ever Confucius! The Chinese, one and all, it may be roundly stated, have allowed their souls and bodies, their homes and business, their social, civil and political condition, to be forever regulated by "Kong-fu-tse."

In every city, town and village of China you will see the vermilion-colored temple of the great teacher. Everywhere are painted and gilded tablets inscribed with his precepts. The emperor and the chief magnates of the empire must, at stated intervals, do hom-

age to his immortal and most sacred memory, and his writings or oral instructions constitute the classics and the holy writ of the Chinese youth.

All that need be known to estimate the nature of the famous philosopher and the character of his teachings may easily be gathered from the last two volumes mentioned on the list of Sir John Lubbock's (now Lord Ausbury) "Best Hundred Books." There are a "Life of Confucius" and an anthology of passages from the Chinese scriptures, both from the pen of Rev. W. Jennings, rector of Grasmere, Westmoreland.

The first of these admirable works, written without prejudice, nay, indeed, with all the largeness of an educated scholar, shows clearly enough that Confucius was an opportunist—the most unimoral of moralists, the most unspiritual of theologians, an advocate of expediency above principle, of property above rectitude, of custom above convenience, of this life rather than that of what he deemed the doubtful future. One of the gloomy and paralyzing sayings he has bequeathed to his country is this: "Hath Heaven ever spoken?" And nevertheless he was a religious and a superstitious man, as are his compatriots.

### Rules for Reading.

Read the preface first. Go in through the front door.

Read plenty of books about people and things, but not too many books about books.

Read one book at a time, but never one book alone. Well-born books always have relatives. Follow them up.

Read the old books—those that have stood the test of time. Read them slowly, carefully, thoroughly. They will help you to discriminate among the new ones.

Read no book with which the author has not taken pains enough to write it in a clean, sound, lucid style. Life is short.

Read over again the ten best books that you have already read. The result of this experiment will test your taste, measure your advance, and fit you for progress in the art of reading.

**Prayer.**—The Rev. C. Ware in the *Two Worlds* gives the following advice to those who indulge in prayer:

Let our praying be sincere and unselfish. Do not let us use words that don't express real feeling. "Prayer is the soul's sincere desire." For a man to pretend to pray for purity, while he practices unrestrained indulgence, is mockery. For people to pretend to pray for light and knowledge, whilst they take no steps for self-culture, is hypocrisy. Emerson says: "Prayer is the contemplation of the facts of life from the highest point of view." He also says: "Prayer that craves a particular commodity—anything less than all good—is vicious."

**AURAS AND COLORS.** by J. C. F. Grumbine. An esoteric system of teaching concerning Halos, Auroras and Nimbus. 75 pp., paper. Price, 50 cents; postage, 2 cents extra. For sale at this office.

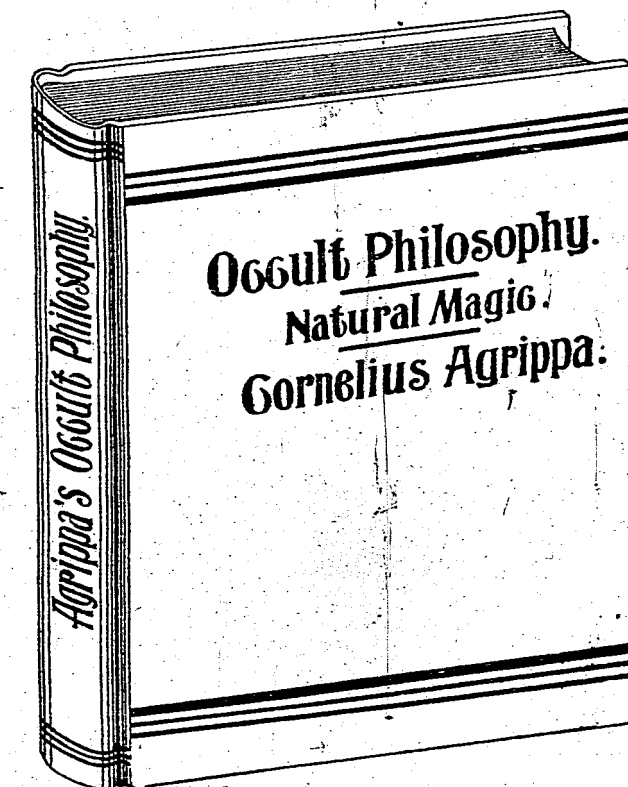
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## Remarkable Book.

**OCCULT PHILOSOPHY, or Natural Magic,** by that Mystic, Thinker, Teacher, Scholar, Statesman, Philosopher and Author—Henry Cornelius Agrippa, Counsellor to Charles V., Emperor of Germany and Judge of the Prerogative Court. \$5.00.

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All the original illustrations, and some new ones, are found, as also various etchings of characters. The chapter on the Empyrean Heaven contains some of the much-hidden knowledge relating to the Masonic "Lost Word." The engraving is a much older plate than the work it was taken from.



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**The Secret of Life, or Harmonic Vibration,** by Professor Francis King.

This book is substantially bound in cloth, and will be sent from this office at the publisher's price, postpaid, for \$2.00. It contains Prof. King's Course of Lessons and Treatments, in detail. We present (to every subscriber) this *JOURNAL* one year to every purchaser of this book. If the *JOURNAL* is paid to some time in the future, we credit it for a year beyond that time. This is part of the contents.

It teaches—How to cultivate and use the *Electric and Magnetic Forces* of the body—How to fully develop the *Muscular System* and *Nerve Energy* without mechanical means. The only natural method of Physical Culture—How to acquire Grace, Beauty of Face, Figure and Expression—How to possess Robust Health and Great Mental Vigor—Natural Voice Culture and Artistic Deep Breathing—A systematic course for developing Passivity and Concentration, and unfoldment of the Subjective Powers—A thorough training of the eye—Strengthening and Revitalizing it. It brings to woman knowledge and power to determine, mould and control Life—Her true sphere—Her Divine prerogative.

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THOMAS G. NEWMAN, Editor & Publisher  
Station B, San Francisco, Cal.

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THOMAS G. NEWMAN,

EDITOR AND PUBLISHER.

Assisted by an Able Corps of Special Contributors.

The Editor must not be held responsible for opinions expressed in the communications of correspondents.

No notice will be taken of anonymous communications. Whatever is intended for publication must be authenticated by name and address of the writer—if not for publication, then as a guaranty of good faith.

Communications not accepted will be returned if stamps for that purpose accompany them. They will not be preserved more than 30 days, after being received at this office.

Newspapers sent to this office having matter for inspection, should be marked by a line drawn around the article.

This Journal will be sent to subscribers until ordered to be discontinued, and all the arrearages are paid.

SAN FRANCISCO, JANUARY 5, 1901.

**The Next Great Step** seems to be *altruism*. The question, "What's going to become of me when I die?" has been settled by Modern Spiritualism beyond a shadow of a doubt. Now we may turn our attention to "What's going to become of me while I live?" The coming scheme of salvation will have its foundations resting upon the spiritual philosophy, and not upon decaying religions. The man who can devise a common-sense plan that "will work," and lead our people out of bondage, may be another Moses.

**A Progressive Governor** is John Lind of Minnesota. His recent Thanksgiving proclamation urged his people to express publicly their sense of gratitude for the blessings of the past year, but did not designate the object or person to whom thanks should be given. We think this is a step in the direction of mental liberty. Each of us may have a different idea of the source of our benefits, and we like to be left free to be true to our own convictions, with no one to dictate or make us afraid.

**Mrs. Kate R. Stiles**, whose visit to the Pacific Coast some years ago will be readily recalled by most of the active Spiritualists, is now filling a month's engagement as speaker for the Bangor, Me., Spiritualist Society. Mrs. Stiles is modest and unassuming, but gifted in a marked degree with those higher spiritual powers which distinguish the psychic from the "common herd."

Many will be glad to know that we club that excellent monthly magazine, *Mind*, with the JOURNAL, both for one year, for \$2.00, the price of *Mind* alone.

DEATH DEFEATED, by Dr. J. M. Peebles. Price, \$1.00. For sale at this office.

## Changing Centuries.

Great epochs mark the periods of human history. It is a great thing to stand between the centuries—to look back over the past; to look forward and contemplate the future. The most wonderful century of all history has receded into the past; but the lessons taught and the changes wrought still remain.

If you will compare the world a century ago with the world which confronts us to-day, and see the progress unparalleled—the great inventions and discoveries which have startled the world out of its Rip-Van-Winkle-sleep—you will begin to realize that there is a mighty responsibility being thrust upon you, which you cannot escape.

The world has been startled at the rapid growth of the American nation. Nothing in history is of more importance to humanity than the ascendancy of the West.

Europe belongs to the period of medievalism; the continental powers of to-day are but the remnants of the Latin Empire which centered about the Eternal City. America is the land of destiny, and to-day the shadow of the eagles' wings covers half the globe.

We have passed through a period of great things, a century of miracles. It is a great thing to stand between the centuries, but it is a greater thing to stand on the great divide between the ages. We stand upon the divide between anticipation and realization. We look with prophetic eye into the coming years, and we see whatever is false shriveling under the white-hot of truth. We see the emancipation of woman, the emancipation of labor, free-thought, free-speech and free-press. Discoveries will be made early in the 20th century which will upset the entire caperican system of cosmogony, and compel science to revise its edicts. Science will supersede religion, and humanity, freed from anxiety about the future, will turn its attention to a contemplation of the present, and consider the relation of man to his fellow-man.

The God of the 20th century will be named ALL, and every individual who is awake will realize that he is occupying a central position and that the universe revolves about him.

The professional politician will pass away with this generation; and when the next century dawns, Religion, Politics, Philosophy, Economics, Metaphysics, Occultism and the multitudinous "isms" and "sciences" which have perplexed our day will be one. All science is based upon a unit; and the science of life—here and hereafter—will soon stand upon the axiomatic principle that "All is spirit," manifested upon a multitude of planes.

At the threshold of the 20th century we take this stand! That all humanity is God manifest in the flesh; that Jesus was but an example—a pattern. He was no

more divine than you are, provided you manifest the same divine attributes which he did. Every age has its "Christ," and our time is not an exception. Every world's Savior has fallen short of his anticipations—and they always will.

First and last: "Be thyself; a nobler gospel never taught the Nazarine. Be thyself; 'tis holy scripture, though no bible lids between."

## Religious Fellowship.

In the issue of Dec. 8, 1900, the leading editorial of the *Banner of Light* begins with the following sentiment, which should commend itself to right-minded Spiritualists:

Spiritualists must sooner or later seek to find how many points in common they really have with other denominations. It will not do to stand forever aloof from those who are striving to benefit humanity in their own peculiar way. This has all too long been the policy of many conscientious Spiritualists, who really believed that they were called upon to set themselves to one side as individuals who had nothing in common with their fellow-men. This very method has had more to do with arousing the spirit of antagonism that formerly was quite prevalent throughout the country, than any other cause with which we are familiar.

**Mr. G. W. Kates**, under the direction of the Minnesota State Spiritualist Association, held a special midnight meeting to welcome the Twentieth Century on Dec. 31 at the Unitarian Church, Minneapolis, Minn. He was assisted by local speakers and mediums. He also holds free meetings every Sunday afternoon and evening at hall, corner of Eighth and Nicollet streets.

**Incomprehensible.**—The Christian clergyman points to things which he cannot understand to prove that God is incomprehensible. Humanity has always worshipped its own ignorance, and probably always will. What we know is science; what we do not know is—God! Let us pray: "Oh! Lord, be merciful to me, a fool!"

**The Court of Conscience.**—Felix, in the *Banner of Light*, on "Is the average life worth living?" writes the following, which is too good to lose, and will bear repeating many times:

The court of conscience is surrounded by mirrors in which you behold yourself. If you are afraid of yourself, there is no need of a devil to frighten you—you are the devil. To shut your eyes at yourself and see your neighbor's follies is a trick that will not improve you. The strongest law of human morals is to love your neighbor as yourself; if you cannot love yourself, you cannot love your neighbor, and if you hate him, it shows your own hatefulness. The loving character is a loveable character. Gossip is a soul battling its own meanness.

## The Reviewer.

Any of the books noticed in this Department can be obtained at this office. When to be sent by mail, add 10 cents on the dollar, of the price, for postage.

**VACCINATION A CURSE AND MENACE TO PERSONAL LIBERTY**, with statistics showing its dangers and criminality. By J. M. Peebles, A. M., M. D., Ph. D. 326 pp., octavo.

Dr. Peebles never does anything by halves. He is not content with anything less than a thorough investigation. In this momentous subject, so vital to the welfare of society, he has stopped short of nothing but the complete demolition of the arguments of the supporters of vaccination.

Every unprejudiced reader will agree with the author that vaccination has been a curse from the beginning, and its legal enforcement is little short of legalized murder. Never was quackery (i.e., medical ignorance) more successful in forcing recognition of its claims, and never have the consequences been more ruinous. This fad of the famous (?) Jenner has cost millions of lives, and lingering, horrible disease in millions more. It has been the prolific source of the anti-toxine and other inoculations which have brought pain and death wherever introduced. It is responsible for drawing away attention to the true causes of disease, uncleanness and unsanitary living, by holding up the false idea that health could be preserved by virulent blood-poisons.

As though the awful arraignment by words was not enough, engravings of the victims of vaccination, horrible with eczema, scrofula, syphilis and leprosy, are introduced, that makes one shudder in pitying disgust.

The book is one that should be in the hands of every parent, and, if carefully read, there would be but one sentiment among the people in strenuous opposition to the doctors, who gather in a rich harvest at every small-pox scare. The "lymph fame" also is a bonanza. Twenty to twenty-five calves are constantly kept vaccinated, and the pus from their ulcers preserved and sent out all over the country for doctors employed by Boards of Health to introduce into the healthy blood of children, to ferment and breed blood-poisoning, scrofula and syphilis ulcerations!

The book is timely. The monstrous fraud and imposition in the name of medicine and science should be exposed and so thoroughly as to dispose of it forever. Vain wish! for the medical practitioners, at least those actuated by greed, are solidly arrayed in a solid trust in its favor, for it means the transfer of millions of dollars to their pockets. The small-pox is a scourge, inoculation with cow-ulceration worse, but the doctors crown the infamous combination of ignorance, credulity and deception. HUDSON TUTTLE.

**The Occult and Biological Journal** for December, just issued, contains articles on the following subjects: Methods of Culture, What is Occultism? Useful Instructions, William Ewart Gladstone, Error More Palatable Than Truth, Delineation of Character, etc. Published monthly by the Esoteric Publishing Co., Apple-gate, Calif. \$1.50 a year.



A glimpse of the luxury with which rich Americans surround themselves is given in the January number of the *Ladies' Home Journal*, under the title, Housekeeping in a Millionaire's Family. The Baltimore Belle Who Made the Most Brilliant Match of Any Girl in America, recalls the fact that a Yankee "Queen" once sat on a Vice-Regal throne in Ireland. There is a little play for amateurs, The Little Women Play, adapted from Miss Alcott's story. Elizabeth Stuart Phelps brings more humor into the domestic complications of The Successors of Mary the First. The Curtis Publishing Co., Philadelphia. \$1.00 a year; 10 cents a copy.

The leading feature of the January *Arena*, which begins its 25th volume, is a symposium on "Christian Science and the Healing Art." There are four contributors, who write from opposite, though equally authoritative viewpoints. Another contribution of the "advanced" order is The Spiritual in Literature, by Sara A. Underwood, who presents some startling proofs of the widespread belief in communication with the departed. Other splendid articles and editorial comments conclude a remarkable 25 cents' worth of the best reading matter. \$2.50 a year. Alliance Publishing Co., New York.

The *Suggester and Thinker* for December contains articles on The Philosophy of Suggestion, A Plea for Suggestion, Magnetic Treatment Without Hypnotism, Hypnotism, its Uses and Abuses and Relation to Crime. Seven Brief Lessons on How to Hypnotize, Thoughts—What are They and What Their Power, The Success of Distant Mental Treatment, The History of Psychic Phenomena, and Study in Psychology, etc. Published monthly at Columbus, Ohio, 13½ E. State St., at \$1.00 a year.

*Universal Truth* for January, published at 87 Washington St., Chicago, Ill., at \$1.00 a year contains Dynamics of Thought; Prosperity, its Spiritual Side; Evolution and the Sub-Conscious Mind; Topics of the Day, etc.

Ex-President Cleveland is writing for the *Saturday Evening Post* a series of strong articles which will appear in the magazine during the Winter months. He discusses in a masterly manner a most important phase of our national politics.

ARCANA OF SPIRITUALISM, manual of Spiritual Science and Philosophy; by Hudson Tuttle, author of "The Arcana of Nature" and many other philosophical works. 320 pp., cloth, gilt. Price, \$1.50. For sale at this office.

OUR BIBLE: Who Wrote it? When—Where—How? Is it Infalible? A voice from the Higher Criticism; by Moses Hull. 430 pp. Price, \$1.00. For sale at this office.

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Inspirationally Written by her  
Brother-in-Law.*

Forget thee! Not while breath shall hold  
This spirit to this clay.  
Forget thee! Not while life shall still  
Pursue its onward way.

Through life my arms shall ever shield  
Thy loving heart from pain;  
And when death's welcome bidding comes,  
I know we'll meet again.

The threatening clouds of life will sweep  
Tempestuous 'round thy head;  
But fear not, sweetheart, though unseen,  
I'm with you when I'm dead.

I'll guide thy footsteps down the path  
Toward the glimmering light;  
And though unseen thro' mortal eyes,  
Will make thy pathway bright.

The sweetest joy of unseen help  
That casts its mantle o'er,  
Will cheer thy heart until we meet  
Where parting is no more.

The summons when it comes to thee,  
To cast aside this strife,  
Will be the bells of wedding morn  
For loved in spirit-life.

The pain, the anguish and the toil  
Of earthly things are past;  
Sweet joy the summons brings to me,  
United there at last. J. B. REED.



The Editor is not responsible for the  
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I have been a farmer all my life.  
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## Local News Summary.

**Our Telephone.**—Those who may wish to telephone to this office will please call up "Jessie 1769."

**A Happy New Year** and a prosperous century to all our readers. Let us work in harmony for the highest and best possible attainment. No one can accomplish much alone, but much can be done in the coming year through co-operative effort. Now for a "strong pull altogether."

**Madame Montague**, who had crossed the Atlantic for the purpose of rest and recuperation, and remained awhile in Nova Scotia, spent a short time laboring with the Ethical Society in New York to great advantage. Upon leaving New York for London, she wrote to the JOURNAL as follows:

"My last thoughts in leaving the beautiful shores of the land I love so well are for the dear ones there who are ever near to me. I return to London to finish the work began last season, and the plan is that I shall come to New York next Autumn, where there are so few workers and such need of them."

The best wishes of her many friends all over the country go with her, hoping that she may return with renewed health and vigor.

**Personals.**—Mrs. May Evelyn, daughter of Mr. and Mrs. B. F. Small, who has been sojourning in San Francisco and vicinity during the past year, has returned East to join her daughter. She has made many friends during her stay here, and the best wishes of the JOURNAL and its local readers go with her.

**The Ladies' Aid Society** gave its regular monthly social dance on Friday evening, Dec. 28, 1900. The president, Mrs. B. F. Small, reports good attendance and a very enjoyable time. The next entertainment will be given on the fourth Friday of January, 1901, when the dancing will probably be interspersed with a musical and literary program. The ladies hold a business and social meeting every Wednesday afternoon at 2 o'clock at their headquarters, 305 Larkin St., where all the socials are held.

**Mrs. W. Cole**, 301 Polk St., is seriously indisposed, and is sojourning at the woman's hospital for a few days, undergoing medical treatment.

**Friendship Hall.**—Mrs. Clara J. Meyer and Mr. Wilson gave messages from spirit spheres to a good audience last Sunday evening. Monday night, Dec. 31, 1900, a watch meeting was held in this hall in which several mediums of the city participated. Mr. C. J. Meyer is slowly recovering from his recent illness, but is not yet able to resume business.

**Mission Lyceum.**—The third annual Christmas entertainment of this Lyceum was held in Mission Opera Hall on Wednesday evening, Dec. 26, 1900. There was a Christmas tree upon which were presents for 95 children. Mr. and Mrs. White, Mrs. Pfeiffer and Mrs. Cleveland distributed the presents, after which there was a social dance, under the direction of Mrs. Coons. The following is the program rendered:

Overture, Miss Alice Helms; recitation, Master Walter Gonzales; vocal solo, Miss Lulu Magee; recitation, Master Frankie Close; specialties, Miss Abnette Atkinson; recitation, Miss Barbara Molitor; recitation, Miss Maud Sharpe; recitation, Miss Ione White; recitation, Miss Gertrude Sullivan; gypsy queen and band, Miss Mabel Pfeiffer and pupils.

The Mission Lyceum desire to express their grateful thanks to the JOURNAL for many courtesies during the past year, and to its many friends for their co-operation and generous contributions to our Christmas fund, which enabled us to provide for and make glad so many hearts. Wishing all a Happy New Year and hoping to merit your approval and help in the coming year, we remain, very truly,  
W. T. JONES, Pres.  
CHARLES CLEVELAND, Ass't. Sec.

**Oakland Psychical Society.**—Those who were in attendance at Woodman's Hall and heard the inspirational addresses through Mrs. R. S. Little in the morning and Mrs. Annie L. R. Gillespie at the evening meeting Dec. 23, are united in the knowledge that no audience in Oakland listened to grander truths, more full of the spirit of love and good-will than did they. San Francisco was represented at both services.  
MRS. A. E. WOOD.

**New Century watch-night services** were held at Foresters' Hall, Oakland, on Monday night to watch the ending of the Nineteenth Century and the beginning of the new century, the Psychical and Union societies uniting for that purpose, Mr. Geo. Browne of Australia being the leader.

**Oakland Notes.**—The conference meeting of the Union Spiritual Society at Fraternal Hall on Dec. 23 was opened by Bro. Cotton, the subject being "Spiritual Fellowship" (continued from Dec. 9), who was followed by Bro. Gilman, Dr. Anderson, Mrs. Drake, Bro. Andrews and Pres. Preston; The attendance was fair, considering the holiday season. In the evening Mrs. Cowell gave some of her inimitable messages. The mid-week meeting at 856 1/2 Isabella St. consisted principally of messages by Mrs. Amanda Smith. T. ELLIS, Sec.

**John Slater** held a good test meeting in Justice Hall, Pythian Castle, last Sunday evening. His hall was well filled to listen to this psychic wonder. The meetings will probably be continued indefinitely.

**San Jose.**—The Union Spiritual Society are negotiating with Mr. Allen Franklin Brown of San Diego to come north and serve them during the first months of the new year. Mrs. Sadie Eberhardt of San Francisco is still their test medium, giving general satisfaction.

**The Christmas Festival** of the Children's Progressive Lyceum was a decided success and a credit to members, young and old. We heartily thank Mme. Young for the collection taken up for the benefit of the Lyceum. The children took great interest in the grab-bag for the benefit of the sick lady and realized \$5.75 for her. Last Sunday was Spiritualists' day (the fifth Sunday) at the Kings Daughters' Home, and the Lyceum received a hearty greeting. Dr. Carpenter, Mrs. McMeekin and Mrs. Seeley occupied the platform. The old folks look forward with great eagerness to the next fifth Sunday.  
C. H. WADSWORTH.

**Oriental Hall.**—At 619 McAllister St. on the last Sunday evening of the century, Mrs. Sarah Seal, inspired by advanced spiritual beings, spoke eloquently of "Human Progress." Good music by Prof. Richard Young and Prof. Bothwell-Brown helped to make harmonious conditions for the psychic readings which followed by Mme. Young. A watch meeting was held by this spiritual combination, in the Egyptian wigwam in Alameda, on Monday night, Dec. 31, 1900.

**Whitney Hall.**—A good audience assembled on last Sunday evening to celebrate the closing year and century by communion with spiritual realms. Mrs. J. J. Whitney, assisted by Florence Temple, M. D., answered questions from the audience and gave messages of consolation and healing to the anxious ones in waiting. The work will go on with the new year, always seeking the highest and best.

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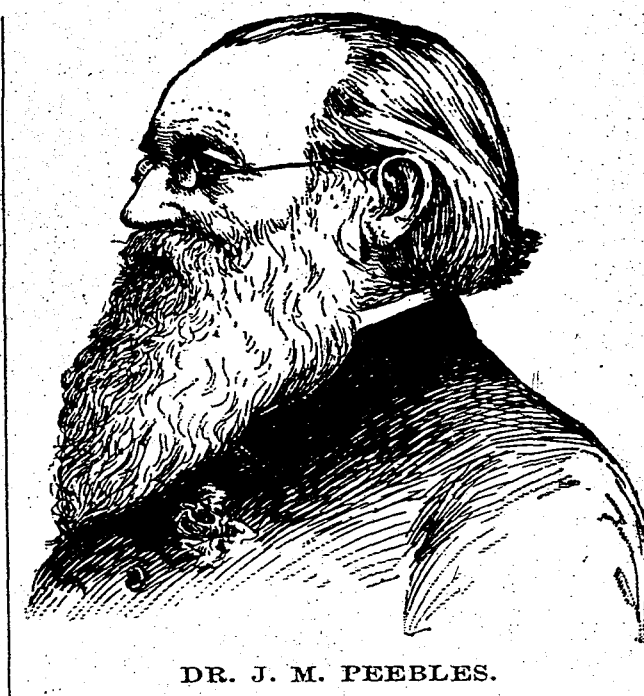
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T. G. NEWMAN,  
EDITOR.

SAN FRANCISCO, CAL., SATURDAY, JANUARY 12, 1901.

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No. 2.

## CENTURY WATCH.

Ring the bell, toll the knell,  
The last of nineteen hundred years,  
The last of all the groans and tears,  
Since Jesus drew the mortal breath  
To prove that life ends not in death!  
Let voice and bell and music swell  
The sound that notes this passing knell.  
Ring it out, with song and shout,  
The sorrow of a dying age;  
A century mark on history's page.  
Farewell, old year; the time is here  
To drop a jewel on thy bier—  
A tear that bids the Old adieu,  
And glistens for the coming New.  
Ring out again a sweet refrain,  
To usher in the glorious morn—  
The Twentieth Century is born!  
Comrades, we sing, with joyous tears,  
The coming of the better years; [reign,  
The years we hope when truth shall  
Triumphant over error slain.

May they be years of Wisdom's birth,  
When Love shall be the queen of earth;  
When humankind shall seek and find  
The nobler purposes of life,  
Than anger, greed and mortal strife;  
When war and cruelty shall cease [peace,  
And leave the world to white-winged

Glad years that make a future age,  
When higher powers shall engage  
That man's humanity to man  
Shall signalize the better plan;  
When each shall feel the vital flame  
That vivifies the mortal frame,  
Has nobler work on earth to do,  
And higher hopes of heaven in view.

All hail the dawn of better days,  
When man shall know and love the ways  
That lead us all, by Love's duress,  
From out the thorny wilderness,  
God of the universe, to Thee  
We look for that sweet liberty  
To taste the fruit which Thou hast given;  
Ere yet we wholly find Thy Heaven.

J. MARION GALE, Quilcene, Wash.  
Dec. 31, 1900—Jan. 1, 1901.

## BORDERLAND.

### Lost Mine Found by Spirit.

A correspondent of the *Courier* of Evansville, Indiana, writing from Maab, Utah, under date of Dec. 16, 1900, says:

Word has just been received here of the rediscovery in the Blue mountains in San Juan county, 65 miles away, of the lost Josephine mine, formerly belonging to some Spaniards. The manner in which the old mine was found is considered most remarkable.

E. H. Ryan of Maab, Utah, former attorney of San Juan county, is the man who was instrumental in the discovery. But he would have found nothing if he had not had the aid of a spirit. Mr. Ryan has just returned from Monticello, where he went last week on legal business, and saw the parties connected with the find, and personally saw the evidences of their discovery and what the locaters followed in working up the

discovery. Mr. Ryan tells the following:

On Sunday, Dec. 2, he was writing in the county clerk's office at Monticello, when a boy came in and wanted a location blank certificate, and, receiving it, went away and later returned with the blank filled out in pencil and requested Mr. Ryan to make a copy in ink for record. Something in the boy's action and the description of the location caused Mr. Ryan to think there was something unusual in this location, and also the fact that the boy was a stranger in that section, and inquiry brought out the information that the boy was camped with his father and sister near Monticello. Mr. Ryan went to the camp and found A. J. Strouse and daughter, aged about 10 years. Mr. Strouse stated that he formerly lived at Morrison, Colo., but lately at Dolores, Colo. That for some years he had been a believer in Spiritualism, and that for a number of years he had received communications from the spirit of his dead brother.

That for some years past he has known that the spirit had an important message to deliver to him, but could get nothing of a definite nature except that he wanted him to come to southwestern Colorado or southeastern Utah. At last he

asked the spirit if there was any one through whom he could communicate definite information, and was told yes.

He asked if it was anyone in the family and was answered yes. He then mentioned the names of the members of the family and received no for an answer, until he asked if it was the young daughter, and was told it was. A slate and pencil was brought, and the girl at once commenced to write, and a route he was to take was described in the minutest detail—distance, watering places and condition of the roads.

The spirit told at a point described he would find the Josephine mine, worked by the Spanish about 300 years ago, and who were finally driven out by the Indians. It was described that he would find some old pole picks in the tunnel he would uncover. That at one time a fight took place at the mine between the Spanish and the Indians and the Indian chief was killed. The spirit also told that the mine would produce him a large amount of wealth; that he would start the work with ten men and finally work 80 men, and that the mine would finally produce him \$185,000 a month; that he would find the old workings to be a tunnel 30 ft. high and 15 ft. wide.

Mr. Strouse left Dolores immediately—Wednesday, Nov. 28—and following the route described came to a point about six miles from Monticello on the south slope of the Blue mountains and about one and a half miles from the saw mill, and found the place indicated, where he began to dig and soon uncovered what was the mouth of the old tunnel workings that had been carefully covered over. He uncovered a large flat stone covering the entrance and found the opening with everything as the spirit's description gave it. He was satisfied that he had found what was wanted. He came at once to Monticello to put his discovery on record, and this was the location Mr. Ryan had filled out.

It is a matter of old Spanish-Mexican history, records of which have been found among the archives of Mexico, that a rich mine known as the Josephine mine had been worked by the Spanish. From the records, which were rather obscure, it was thought to have been in the Blue, Elk, La Sal or Henry mountains, in southeastern Utah, and many prospectors have searched for it. The story of the find reads like a fairy tale, but the fact of it being found and by persons strangers in the country, who came a long distance across coun-



INTERIOR OF ST. PETER'S, ROME

Midnight Mass was celebrated in St. Peter's Cathedral, Rome, to welcome the incoming of the 20th Century, by Cardinal Rampolla (Papal Secretary of State). There was a large concourse of people in this immense building, notwithstanding the inclemency of the weather, to witness this ceremony. It was intended that the Pope should celebrate this midnight mass in person, but his advanced age and infirmities prevented his undertaking the arduous task. He, however, celebrated midnight mass (as he requested all his bishops to do), but it was in his own private chapel.



try and direct to the spot, is beyond question.

John Peachman, a prospector, returned to-day from a trip to the Colorado river near Dandy Crossing and came through Monticello. Mr. Peachman has spent several years prospecting in the Blue mountains and has a number of valuable claims not far from where his discovery was made. He confirms the report given by Mr. Ryan and talked with several at Monticello who had visited the place, and says there is much excitement in that district over the discovery.

### "Work is Prayer."

J. P. COOKE.

Among the many sisters and brothers of our glorious cause who, in the partial loneliness of rural life, are anxious to do their part to extend knowledge of the truths of Spiritualism, some yearn to show their heart-warm interest and yet are at a loss to know how to start in—what to read and study to prepare themselves with ready answers to questionings. Some books are better than others for this purpose. The volume, "Flashes of Light from the Spirit-Land," is good, and contains many brief and helpful answers to the oft-recurring questions. A. J. Davis' volume, "Penetralia," is another on the plan of question and answer. "Flashes of Light," etc., contains many very instructive communications from noble spiritual societies, from Theodore Parker, Wm. E. Channing, Thos. Starr King, Father Pierpont and many more noble and worthy ones.

Such volumes, and many others, give you good reading to start questioning and are well calculated to interest those who are strangers to the subject. The tone is truthful, reverent, reliable. Reading these messages aloud starts up conversation, discussion and awakens interest. This step gives confidence to the more timid. It helps to bring hope to the despondent and bereft.

You will often find in the country that the older people are decidedly skeptical and in need of something to meet their doubts. You may often find among the most unkempt some of the keenest intellects you have ever met—crude and untrained, it may be, but still keen, full of sharp questioning—and you want to prepare for such as these. The preaching which they occasionally hear appeals largely to the emotional side of their nature, and makes but little impression on them. Any appeal to their religious emotions must be made largely, perhaps, through the intellectual side, if it is to be effective. If they understand, they may then believe. They seldom believe without understanding. It must be instructive. You must show them why they should believe in the Light of Life and of mind. You must present Love to them as a humanizing power.

No unreasonable faith or half-reasoned exposition of a faith will satisfy the mind of your average countryman. No simple appeal to his emotions will quicken his religious nature half so surely or so quickly as an intelligent appeal to his reason. In some of these districts, where a half-reasoned skepticism is the slough into which two-thirds of the people have fallen, the reasonable and demonstrable gospel of Spiritualism, with the

spirituality all kept in, is exactly what is needed.

The universe is a living organism, and God is the soul and intelligence which controls it. Let them see that some doctrines of faith and immortality are rooted in reason; that they are true, demonstrably true. Let them see that what they think is real and call materiality is a series of abstract qualities, which elude us, although they are manifestations of a substantial reality behind the "sense"-seeming qualities.

So far as matter is concerned, what appears to be is not the real, but is only the outer manifestation of the unseen which is the real; that spirit is the unseen substance on the soul side. Consciousness is its knowable quality. That spirit is light and life; that there is no organization without spirit. All manifested intelligence is demonstration of spirit, from the daisy in the field up to the mind of man. I take the liberty of calling attention to this matter, which the editor has already so helpfully touched upon—indeed, more than once—because I am persuaded that we can rely on the latent heroism of our women. Even in their contracted sphere—their unprivileged estate—they yet long with a soulful earnestness to be of some use—to be up and doing something for the good of their human kindred. They believe and therefore speak, or wish to speak—to give a sign or a testimony.

The loving spirit of religion, of charity and helpfulness glows like an undying flame in their hearts. The Red Cross societies in the field do not hold even a tithe of the noble souls—the heroines to be—who are willing if they could only see the way to be useful—to do something.

Glide right in and create an opening, if none presents itself unasked. Solicit by letter and call a meeting at a school-house if no other or better place affords. Prepare yourself in advance—think up what you will do. Those who sincerely believe that the man-made theologies of the churches are opposed to truth and to reason must agitate, speak, write, edit papers, organize leagues, leave no means untried to break the influence of priestcraft and encourage people to stand on their own spiritual feet.

"The spiritual power which sustains your vitality can surely nourish the conscience of which that vitality makes you aware. You cannot hurt your health nor lie, nor defraud nor strike your brother, nor leave the beggar in the ditch without knowing it by a direct intimation, an intuition. Your pains are its rebukes; your nobler joys are its sympathies; your heavenly longings are its intimations of immortality." The power in which you "live and move and have your being, in which you eat and drink, breathe, sleep, wake, love, hate, marry and protect a home—is it incapable of sustaining your functions of true religion on the very spot, as well as all of these?" Learn to trust the spirit of Good in your own individual life. Conserve it by good deeds and noble endeavors.

My hope in this matter rests largely in the women of America! Just as, during the Civil War, many were the unnamed angels of whom posterity shall have no sign, so in this cause of truth and right many are the saintly heroines whose moral, spiritual courage and mercy can have no glory but that which

awaits the just, eternal in the heavens. Their lives will find record there! Yet even on earth it has sweet, silent testimonies in the heartfelt gratitude of thousands of obscure ones, whose faces, gentle with divine pity and spiritual hope and love are stamped in the recollections of shattered men and broken lives, as among the few things of light and cheer and nobleness which shone upon their hearts in regions of deadly, hopeless gloom.

Rude, ignorant men, coarse in mind and strong in body, do reverential homage to self-sacrificing goodness. The person of a delicate, fragile woman, who forgets her weakness in order to succor a languishing soul, is grander to their after-thoughts than the daring captain who leads them to the charge. It comes imaged to their souls with light and beauty in its power, when the confusion and the smoke of strife has cleared away and the burnt and reddened earth has bloomed again with grass and flowers.

### TWENTIETH CENTURY HYMN.

TUNE: "CORONATION."

All hail! the joyful New Year's morn!  
Welcome its dawning light;  
This day, a "Century" new is born.  
Hail it with glad delight.

The bells are ringing, peal on peal;  
Their music thrills the soul.  
Send out the thought for human weal,  
As dark the surges roll.

With joyful songs, and words of cheer,  
And deeds of kindness shown; [Year,  
Proclaim the "Century's" bright New  
Brighter than ever known.

And with the rapid flight of time,  
Onward and upward rise;  
Till Earth in radiant glory shines,  
Amid the sparkling skies.

DR. N. F. RAYLIN.

### An Earnest Soul.

ELLA WHEELER WILCOX.

Whatever you set about, be in earnest. If you are making your toilet, be intent upon the matter, and think of it as the important event of the day until it is completed. Then turn your forces in other directions, just as a ship turns its searchlight first here, then there, illuminating the course it pursues.

So many of us are shilly-shallying along life in these days. We do nothing seriously. We are in earnest about nothing. We all want to be multi-millionaires, and we are looking for sudden and quick methods of success. By success we mean accumulating a large fortune. Our eye is out for the sign, "A millionaire while you wait," as we pursue our daily avocations. Just as sure as the continual leaking of a faucet wastes water in a reservoir, so this continual frittering of our mental forces in frivolous and non-focused thought wastes our moral and mental strength.

The man who is in earnest not only brings the full powers of his own mind and soul to bear upon his project, but he draws about him the influences of invisible intelligences who people space and come to the aid of the deserving. Whatever your aim is at this moment, be in earnest. Do you want an education; do you wish a congenial occupation; do you crave success in the arts, professions or trades; do you love some woman and long to win her affection? Whatever it is, be in earnest about it. Think of it with reverence and

put all your powers of mentality and spirituality into your desire. Then work for your aim. You must attain it.

The hurry of the times affects us so. [press.  
In this swift, rushing hour, we crowd and  
And thrust each other backward, as we go,  
And do not pause to lay sufficient stress  
Upon that good, strong, true word, earnest-

ness.  
In our impetuous haste, could we but know  
Its full, deep meaning, its vast import, oh,  
Then might we grasp the secret of success!

In that receding age when men were great,  
The bone and sinew of their purpose lay  
In this one word, God likes an earnest soul—  
Too earnest to be eager. Soon or late [way,  
It leaves the spent horde' breathless by the  
And stands serene, triumphant at the goal.

### Thought Vibrations.

PROF. J. GREGORY.

As we behold the ocean always in motion, so is the vibration of our thoughts in the alistic ether always in motion. Thoughts are nothing more than invisible matter, sent out from our minds to vibrate forever in all time and space.

We will endeavor to show how our thoughts influence the alistic ether. We know what effect snow and ice have on the atmosphere. Just so with our thoughts; we send them through space. They travel more swiftly than the most vivid flash of lightning, and by careful research and investigation I have found that our thoughts not only affect the ether in which they vibrate, but affects the entire human family. I have found this to be a serious fact. If our thoughts had no effect on anyone else, there would not be any such thing as absent treatments; there would be no such thing as telepathy. So we find by these two phases in psychology that it is thought that works the prominent part. The thoughts were sent on a special mission in both the above instances.

There is another kind of thought sent out from the mind without a mission, and (according to my convictions) these are the thoughts that affect the whole human family. What I mean by that is that our thoughts are grasped by some other mind and are put into execution sooner or later. We sometimes think of a subject, write it up, and probably the next new thought journal we get, there is the subject written up by Prof. A—or Dr. B—. Some of the readers of the JOURNAL may say: "Why, that's strange." No, no, not strange when once you look at it from a psychological standpoint. Prof. A—or Dr. B—had his mind passive to such thoughts and grasped them as they came across his mind. Did you never think out some plan and find that someone else had put your plan into execution long before you had the time to do so?

How often do you hear some man or woman say: "I don't know why I did such and such a thing, but I did." Thanks to an all-wise First Cause, we have men and women who are sending grand and noble thoughts to forever vibrate in space to be grasped by many coming generations.

We are all laborers in the psychic field, and I think ere long we will begin to reap a reward. As we near the shores of the Borderland, the inner man will begin to cry out: "Oh! what will the harvest be?" Dear friends, you do not know what trials and tribulations are, unless you have lived in a state where our belief is unknown. Though I stand alone in the flesh, I find comfort in things and beings that my less fortunate neighbors scoff at. Though sundered far by



faith, we meet, around one common mercy seat.

Dutchman, S. G.

### Spiritual Knowledge.

W. J. COWEN.

Spirit is ordinarily invisible to the physical eye of man. It requires a peculiar, sensitive organ to perceive the spirit forms as they gather around us at different times.

The people who possess the gift of clairvoyant sight can see the invisible denizens of the spirit-world. Clairvoyant mediums are divided into two classes, or phases, of spiritual manifestation—those denominated trance clairvoyant, and those who possess the clairvoyant vision. In the former case, the clairvoyant person is in a trance, or unconscious condition, and in the latter, he is fully conscious of what is transpiring around him.

It is possible, and we think probable, that the person in the trance clairvoyant state possesses within himself a second individual, which individual, or spirit, is capable of separating itself from the body for a time and can journey through the spaces surrounding the earth sphere. Be this as it may, the person in the trance condition can see with precision very distant places and describe the sights and scenes to which he himself is a stranger. In this way, the spirit of the clairvoyant can accomplish what the ordinary person is not capable of. Trance mediums are often prophetic, foretelling future events which are likely to occur. Sometimes, the spirits of the advanced spheres take possession of the body of the medium and we have an exhibition of the spirit's individuality expressing itself through the medium.

The ordinary clairvoyants, or those mediums who possess the clairvoyant gift, or spiritual sight, accomplish a great work in the field of spiritualistic labor. Being endowed with this finer sight which can perceive the spirit forms, they become very valuable in enabling the investigator to pursue the study of the truths of Spiritualism.

We have many such mediums in the field to-day, test clairvoyant mediums who are accomplishing a noble work for the cause of truth.

We should advise the student of occult science to obtain an audience with some good and genuine clairvoyant seer. He will learn much concerning the spirits which he can not learn by any other means. The writer has often seen the spirit forms while sitting in circles and can testify to the truth and genuineness of clairvoyant, or spiritual sight.

The gifts of the spirit-world to the mortals of earth are many. The spirit-world is very desirous that all should know of the existence of the spirit. They (the spirits) have taken many ways to bring themselves to the notice of the world, and we should be thankful that such is the case. "Where ignorance is bliss, 'tis folly to be wise," is a saying for which we have but little respect. Knowledge is desirable at all times, and surely the knowledge that our friends who have passed away from us are still living a conscious existence in the spirit-world, should not be displeasing to us. Yet there are many to-day who scoff at the idea that the spirits are living a conscious existence and often communicate with us of the earth

sphere. We pity their ignorance and laugh at their endeavors to cry down the great truths of Spiritualism.

All praise to the spirit-world which has given us knowledge concerning our friends who have crossed the river of death. We hail with delight the welcome news which is brought to us, that our friends are still living in a condition of conscious existence.

### Never Free.

No one is free, excepting, perhaps, in a very limited sense. We are not independent of each other. We are interdependent on each other; each is responsible for all, and all are responsible for each. The thread of events that makes it possible for a child to be born into this world is woven inextricably in the web of the world's destiny.

The life of the whole race circulates in and sustains each individual, no matter how great or how low. The pauper is brother to the prince; the fallen woman is a caricature of the noblest woman. The seed of every disease, of every crime, of every misfortune of any individual, is in the blood of every other individual, and needs only the proper conditions to produce its fruit.

God is Law, and God is Fate. Infinity works through nature and man, and weaves a web of destiny of which the threads are times and circumstances. Infinity centers in man. In him are the germs of all possibilities; in his progressive stages he marches through all conditions and masters all surroundings.

The paradox is that man is always free and yet never free. A man in a ship may be free; yet his fate is involved with the fate of the ship, and this world sails through the ethereal vastness, freighted with humanity and envying conditions, as a ship with passengers and their baggage.—*Lucy A. Mallory.*

### A Valuable Document.

As a result of five years' work, another fine papyrus roll in the British Museum has just been published. It was written between 70 and 80 A. D., and is a collection of folk legends current in Egypt at that time. The hero of the story is Siosiris, son of Khamuas, a priest of Memphis. Many of the passages suggest that it is an adaptation of the story of Christ as told by the disciples, and if so it is certainly the earliest record known, being less than 20 years after the introduction of Christianity into Egypt by St. Mark in 67 A. D.

Siosiris was a miraculous child. His mother's name was revealed to his father in a dream, in which these words were spoken to him: "His name shall be Siosiris, for he shall do many marvels in Egypt." He went to school, rivaled the scribe who taught him and began to talk to the scribes in the house of life. All the land wondered at him, saying: "Behold a boy who reached 12 years of age and there was no scribe in Memphis who could equal him in reading, writing and magic."

Siosiris takes his father to hades, where the cycles of the land of death are described. Here, also, are many stories of Jewish-Christian origin; for example, the story of the rich man and Lazarus. The doctrine of future punishment, not found in Egyptian rituals, is here

clearly stated. Later, in an account of a contest between Siosiris and the magicians of Ethiopia, which is strangely reminiscent of the story of Moses, one magician says: "Cast my spell upon Egypt and cause the people to pass three days and nights without seeing the light." Even the story of Moses and the bullrushes is given.—*Sel.*

### "Only the Highest."

T. H. B. COTTON.

While alluding to this fact of spirit attraction, which may be regarded as inspiration, permit me to say that nothing is easier than to make a very serious mistake in always attempting to address ourselves only to the highest spirits, or to the "highest spirit" of all, to the exclusion of all others. Before we know it, we are liable to find ourselves cultivating an unsavory spirit of aristocratic exclusiveness, not unmixed with a very unwholesome conceit that *thinks*, if it does not say in words: "Keep aloof; you are not wanted here. No average spirit from intervening spheres is welcome in my select circle of friends. None but the highest influence will suffice for me." In short, it is very much like saying: "Stand thou there; I am holier than thou."

The greatest evil attending it is the fact that in our self-complacency, our sense of sufficiency blinds us to our actual condition and spiritual status. We are liable to imagine ourselves far too good to spend time with the mediocre spirits of halfway spheres. It must be the highest or none; while the fact is, the more we indulge this conceit, the more we continue to retrograde, sinking ourselves to a lower level than before.

On the other hand, the true spirit of philanthropy addresses itself to the task of benefiting humanity under any and all circumstances. In the exercise of this spirit, when we approach the realm of the unseen, we find ourselves saying: "Come, spirit friends, whoever you are; you are welcome to-night in this presence. None of us are perfect, but if we start fair, we can all take a definite step in the direction of perfection. Suppose we begin here and now in solemnly pledging to one another to henceforth champion the cause of eternal truth and right. This simple act will do us no harm, and it will surely lift us at least one notch higher than we were before, thus bringing us several degrees nearer to the goal of happiness."

This is a simple thing to do. It is easy. It will bear repeating every night in solemn earnest: not lightly, yet not with long, drawn face, but with a cheerful solemnity and earnestness which always tells for good, and *never fails*. In this way you are benefiting yourself by benefiting others: not a few, but many; it may be hundreds, and, if persisted in, it will surely be thousands of these denizens of the unseen who gladly come at your invitation, from time to time into the same atmosphere where those of still finer culture, witnessing that scene which challenges their admiration, are also attracted from their higher spheres, and lend their uplifting influence, which is a real boon of refreshing encouragement.

It is a mistake to think that we can fly to the highest heaven by a simple twist of the tongue or impulse of the will. We must work our way up, step by step. Tell me

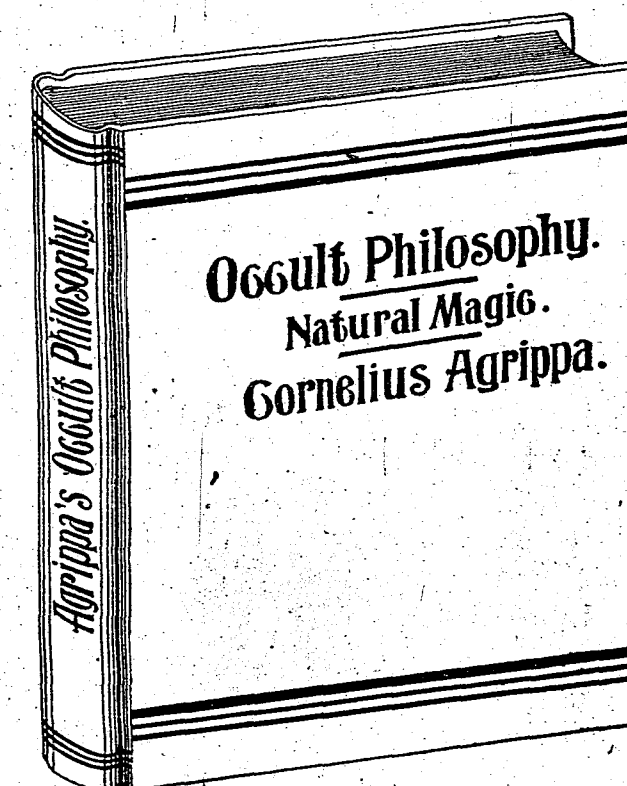
if you can, what better way is possible, in so far as our intercourse with spirits gone before is concerned, than to take the very course above suggested? If any reader doubts this, let him test the matter by actual experience, after mature reflection. If honest with himself, he will not be long in reaching a like conclusion.

### Remarkable Book.

OCULT PHILOSOPHY, or Natural Magic, by that Mystic, Thinker, Teacher, Scholar, Statesman, Philosopher and Author—Henry Cornelius Agrippa, Counsellor to Charles V., Emperor of Germany and Judge of the Prerogative Court. \$5.00.

In 1509 Cornelius Agrippa, known as a Magician, gathered together all the mystic lore he had obtained by the energy and ardor of youth and compiled it into the elaborate system of Magic, or Occult Philosophy.

All the original illustrations, and some new ones, are found, as also various etchings of characters. The chapter on the Empyrean Heaven contains some of the much-hidden knowledge relating to the Masonic "Lost Word." The engraving is a much older plate than the work it was taken from.



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THOMAS G. NEWMAN, Editor & Publisher  
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No notice will be taken of anonymous communications. Whatever is intended for publication must be authenticated by name and address of the writer—if not for publication, then as a guaranty of good faith.

Communications not accepted will be returned if stamps for that purpose accompany them. They will not be preserved more than 30 days, after being received at this office.

Newspapers sent to this office having matter for inspection, should be marked by a line drawn around the article.

This JOURNAL will be sent to subscribers until ordered to be discontinued, and all the arrearages are paid.

SAN FRANCISCO, JANUARY 12, 1901.

**Friends in Heaven.**—The Rev. A. C. Dixon, pastor of the Hanson Place Baptist Church, New York, preached a sermon on Sunday evening, Dec. 23, on the above topic. He gave five reasons for his faith that we shall know our friends in heaven. If the reverend gentleman would attend some of our spirit seances, he would be able to give five hundred reasons why he knows that he will not have to wait to go to heaven to recognize and greet his loved ones gone before.

**The Beautiful Orient.**—Nearly three millions of dollars will be required to construct and equip the wonderful Midway at the Pan-American Exposition. The greatest care has been taken to prevent any approach toward the "fake" show, and the visitor may rest assured that he will not be submitted to fraud or extortion so long as he remains upon the Exposition grounds. It is difficult to single out any attraction in this section as more prominent or worthy than another, for all have their special merit and novelty.

**Mediums in Washington** are being persecuted by the authorities. The headquarters of the N. S. A. is in the District of Columbia, and if its officers will take a decided stand for liberty, every State Association in the country will rally to their support. That is one of the chief purposes of organization, and there must be no compromise. "No license" is the battle-cry.

**The Natural Healers** have gained a victory in Illinois. Dr. Gordon, charged with practicing medicine without a license, was acquitted by Judge Garver.

Judge Garver's opinion was oral, and along lines of practical common sense. He summed up the situation in a few words, and de-

cided that there had been no violation of the law.

### A Heavy Load.

Never since the morning stars sang together, has any reformatory or advance movement had such a load to carry as has Modern Spiritualism.

Every religion, every philosophy, every system of political economy, every "ism" and "ology," every fad and kink of the human brain has been exploited, on our lecture platforms, in our spiritual papers, and in our private circles. And it is all Spiritualism, we are told, because it comes from spirits through mediums.

Fifty-three years ago, Modern Spiritualism took the contract to demonstrate to the world that man is an immortal being; that he manifests upon numerous planes or spheres, and that man upon this physical plane can hold conscious intelligent communication with man on spiritual planes. This was a large contract.

These important truths have been demonstrated to but a small portion of the world's inhabitants, and the *modus operandi* by which it is accomplished has never yet been satisfactorily explained. No schools for the study of phenomena or its philosophy have been established. Instead we have organized as a religion. We have taken it on faith; we have ordained a priesthood, and are spending our time and energy discussing "infinite intelligence," re-incarnation, the relative merits of different systems of Astrology, Hypnotism, Christian Science and Socialism.

In the meantime, the Mental Scientists are building a college in Seabreeze, Florida, and organizing temples all over the country for the study of mental states, and to solve the mystery of mind. The Theosophists are establishing institutions for research and occult study. The Hermetic Brotherhood are delving deep into the mystery of being. All of these movements are being constantly recruited from our ranks. Will we ever wake up?

These facts have been stated over and over again, until they are like a twice-told tale told over again. There are synagogues for Jews, mosques for Mohammedans and churches for Christians; but Modern Spiritualism has not where to lay its head. We need a few people with brains and character and backbone, to reorganize and rehabilitate and revive our movement before it is everlastingly too late. Spiritualism in the abstract is immortal, for it has permeated the very centers of being. But we need a concrete demonstration of its efficacy to solve scientifically and universally the problem of the ages: "If a man die, shall he live again?" We need to throw off the weights and the sin of dissension which doth so easily beset us, and run with diligence and vigor the race set before us.

### Scientific Theories.

We had all along supposed that science was knowledge, and that a scientist was one who knew something. It seems, however, that modern science consists of theories, of which the following is a fair example:

Scientists are discussing a new theory of the causes of the glaciation of the Northern and Southern Hemispheres that gives an unknown, unseen sun the credit for so disturbing the whole planetary system that a coating of ice was the result upon the earth. G. B. Reagan, of Albuquerque, N. M., looks farther for the cause of the glacial epoch than any of the geologists who have so far promulgated their theories. He believes that the sun has its orbit determined by a magnetic center—another, larger sun—and that in traversing this orbit there is a difference in the inclination of the earth's axis, and a consequent inclination of the axes of the attendant planets. This inclination at the time when the glacial epoch began, according to Mr. Reagan, was great enough to bring the arctic and antarctic circles down to 60 degrees instead of 66½ degrees, as at present. It would make besides a greater difference between the Summer and Winter temperatures. And it would also cause, during the Winters, a greater atmospheric pressure over the high latitudes and a lower atmospheric pressure in the tropics.

### The Good We Do.

What good does Spiritualism do? It has saved hundreds of human lives. The following is but one case of many being constantly recorded by the secular press, from the *North American*, Philadelphia, Pa.:

"Had I not been warned by a medium that I would receive a Christmas box, the contents of which I should beware, I would be dead today. I consulted the woman simply for fun, not believing in mediums, but this one certainly saved my life."

Thus did Miss Marguerite Torpey, of 2214 Gaul street, who received a box of candy for a Christmas present, containing enough arsenic and rough on rats to kill an entire family, account for the fact that her unknown enemy did not succeed in killing her.

**Philadelphia Watch Meeting.**—The First Association of Spiritualists of Philadelphia, Pa., held a watch meeting in Casino Hall on the night of Dec. 31, 1900, led by Dr. N. F. Ravlin, the speaker of the Association. Members of the Lyceum, Helping Hand Society, Twentieth Century Sunflower Club and the Women's Progressive Union of Philadelphia also participated. There was a special song service written for the occasion. This is the oldest Spiritualist society in the world, having held continuous meetings for half a century. We acknowledge the receipt of a souvenir program, with portrait of Dr. Ravlin.

Postage Stamps may be sent to this office only for fractions of a dollar.

### The Reviewer.

Any of the Books noticed in this Department can be obtained at this office. When to be sent by mail, add 10 cents on the dollar, of the price, for postage.

**ILLUMINATING LESSONS AND EXAMPLES IN THE ART OF PSYCHOPATHIC HEALING**, with lessons and instructions for healing self and others, both present and absent. By Daniel Sibert. Published by the author at Applegate, Calif. 16 pp., paper. 25 cents.

The author has reduced mental healing to a science, and seeks to impart his knowledge to others. He teaches how to attain the "celestial sleep" of great benefit in occult and spiritual powers.

**THE GOSPEL ACCORDING TO NATURE**; by a North American Indian. 37 pp., paper. Pocket edition. Price, 10 cents. Published by the author in Des Moines, Iowa.

In his creed he says that "there is nothing but life" and that "competition is the spirit of God." He recommends the greatest possible service for the least returns, and takes a stand in exact opposition to that taken by the reformers of our day. It is unique and interesting.

**PLAIN WORDS on the Woman Question**, by Grant Allen, a booklet published by M. Harmon, 500 Fulton St., Chicago, Ill. It contains 44 pages, and is one of a series on popular subjects.

The author is concerned about the population problem, and lays down rules for the propagation of the species, not taking into account that subtle quality of being called love, which has always regulated these matters and always will. In the appendix, "Remarks by E. C. Walker," some obscure points are made clear.

**The New Dispensation.** Harry M. Tichener, editor, Springfield, Missouri. A new and fearless journal of sociology. 50 cents a year. The editor says: "If you have friends or acquaintances whom you wish to jar loose from old political parties and Pagan creeds, send us a silver dime by mail, together with their name and address, and the *New Dispensation* will do the jarring."

**Mind** for January, among its contents has the following articles: The Doctrine of Non-Resistance, Social Influences of the Fine Arts, The World We Live in, Getting What We do not Want, Religious Training in Public Schools, Soul Growth, etc. Alliance Pub Co., N. Y. 20c.

**Domestic Science Monthly**, Oakland, Calif. 50 cents a year. Mrs. M. L. Wakeman-Curtis, editor. The January number is replete with good things, both literary and domestic. The recipes in each number of this magazine are worth many times the price.

**The Ideal Review** (formerly the *Metaphysical Magazine*) is published at 121 West 42nd St., New York, at \$2.50 a year. The December number, in its valuable list of contents embraces the following: Mind and Cerebration, Magnetism and Electricity, Life in Death,



**Social Ideals and the Mystery of Man, A Psychic Romance, Bible Readings Now and Aforetime, Trance Visions, etc.**

**Eleanor Kirk's Idea** for January begins with an article on The Happy New Century. Then follow: Something Has to Go, No Need of Old Age, Questions and Answers, etc. Published monthly at 32 Lafayette Place, New York. \$1.00 a year.

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The treasure deep hidden and vast;  
The watch-word that passes but dimly,  
I catch as the wind drives it past.  
And sometimes a wind-song resembles  
A chant in the Indian tongue;  
The eloquent solitude trembles  
With romance unwritten, unsung.  
There's a creak of wheels loaded; oaths,  
laughter,  
Of the rugged brown woodsman and  
scout;  
There's a scent of cut pine trailing after,  
And a bar of rough song ringing out.  
To the old camping-ground rich in token  
For councils of peace or of war;  
Through silences deep and unbroken,  
Spirit tribes still come back from afar.  
Soft scarlet night-fires flashing  
Their ghost light on pillars of stone;  
The deep gorge with chill dew is splash-  
ing  
On the bridge path long overgrown.  
The voice of the murmuring river  
Melts into the ferns and the grass;  
The sense of old sounds and sights quiver  
And quicken to life as I pass.  
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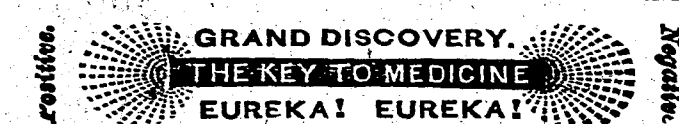
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## Local News Summary.

**Our Telephone.**—Those who may wish to telephone to this office will please call up "Jessie 1769."

**Friendship Hall,** 335 McAllister St., was well filled last Sunday evening to listen to Mr. Wilson and Mrs. Meyer giving messages from the spirit realm. Mr. Meyer is slowly recovering from his recent serious illness, and hopes to be able to resume business in a few days.

**Mme. Young's Meeting** in Oriental Hall, 619 McAllister St., last Sunday evening was well attended for a rainy night. Mrs. Seal spoke briefly on reincarnation, followed by Mme. Young with spirit messages. Instrumental music by Prof. Young and Prof. Bothwell-Brown.

**The Ladies' Aid Society** held a very interesting meeting on Wednesday afternoon, Jan. 2, in Occidental Hall. The ladies are arranging for additional attractions for their meetings and socials during the coming year. Their regular monthly socials are held on the last Friday evening of each month. Mrs. B. F. Small is the president.

**Mrs. J. J. Whitney** gave her usual Sunday evening seance in Whitney Hall, 1164 O'Farrell St. The exercises consisted in answering questions from the audience on matters pertaining to the personal welfare and health of the questioners. These meetings are very popular.

**Mrs. Cowell** closed a very successful engagement of two months with the Union Spiritual Society at Fraternal Hall, Oakland, Dec. 30. Mrs. Stewart has been engaged for the month of January.

**The Mid-Week Meetings** of the Union Spiritual Society of Oakland, held every Wednesday evening at 856½ Isabella St. are always well attended. President Preston presides. Mr. Sol Palinbaum, Mrs. Palinbaum and Mrs. Amanda Smith each do their part to entertain and instruct, with poems and spirit messages. Vox.

**Universal Spiritual Association.**—The subject for discussion last Sunday afternoon at 20 Eddy St. was "Anger." Mr. Moulin presided and the music was furnished by Miss Lee and Miss Allen. The downpouring rain prevented a full attendance, but the interest was good.

**The Members of the Mediums' Protective Association** will meet with the Board of Directors at the parlors of Mrs. Jennie Robinson, 1646 Market St., on Saturday evening, Jan. 12, 1901, for the transaction of business and a social time. All are invited.

M. S. NORTON, Sec. pro. tem.

**Watch Meeting at San Jose.**—On the last night of the old year about 200 people, members of the First Spiritual Union and their friends, met at Sleeper Hall to watch "the old year out and the new year in." An especially fine program was rendered as follows: Recitation, "Guilty or Not Guilty," Miss Mabel Hamby; song, "You Tell Me Your Dream, I'll Tell You Mine," Miss Rosalie Smith; recitation, "Tired, Mother," Mrs. H. L. Bigelow; vocal duet, "Good-night," Miss Thole and Mr. Miller; recitation, "Don't Count the Flaws," Miss Pearl Sellers; instrumental duet, Misses May and Grace Miller; recitation, "The Death of the Old Year," Capt. Henry Harrison Brown; vocal solo, "Just Because She Made Those Good-bye Eyes," Master Roscoe York; comic story-teller, Dr. Pottinger; recitation, "Because You Don't Pray Right," Miss Lilly Lyness; speech and song, Mr. Miller; specialties, Prof. Melton. After the program refreshments were served to all, and at the stroke of 12 all joined in singing "America."

ELLA YORK, Sec.

**Oakland.**—On account of the storm, the Union Spiritual meetings, Sunday, Jan. 6, were very sparsely attended. Mrs. Stewart gave messages of a very satisfactory nature, both afternoon and evening.

The watch-meeting services held on the evening of Monday, Dec. 31, were projected by our worthy president, Mr. John W. Preston, and by him carried on successfully to the end. The item in last week's JOURNAL concerning these services was incorrect.

The Oakland Union Spiritual Society at the regular monthly meeting, Jan. 6, voted to suspend the mid-week meeting held at 856½ Isabella St.

The mediums of Oakland will hold meetings every Wednesday evening at Loring Hall, Clay and Eleventh Sts., commencing Jan. 9. THOS. ELLIS, Sec.

**Mr. Chas. W. Leadbeater**, the eminent Theosophical lecturer and occultist of England, will speak in Odd Fellows' Hall, this city, on Jan. 13 and 20.

**The Christmas Entertainment** given by the Union Spiritual Society at Fraternal Hall, Oakland, on Friday, Dec. 28, was a success in every particular. The hall was crowded and everybody enjoyed the social to the fullest extent. Great credit is due Mrs. Amanda Smith, chairman of the committee. The following was the program: Song and dance, Marie Coffey; recitation, Ethel Grey; song and dance, Letta Smith; recitation, Miss Tobias; song, Anita Ochernal; song and dance, Valua Martland; song and dance, Miss Annie Anderson; recitation, Johnnie Sheehan. Dancing and refreshments.

**San Jose Propaganda.**—Capt. H. H. Brown delivered his last lecture to the Union Spiritual Society on Dec. 30, 1900. He has been with that society five months and made many friends.

Mrs. Eberhardt will continue during the month of January to serve the Union as a test medium. It is the intention of the Board of Trustees to have the philosophy demonstrated from the platform in the morning, and the phenomena at night, thus giving all an opportunity to listen to one or both.

ELLA YORK, Sec.

**Mr. B. F. Small.**—We regret to announce that Mr. Small is seriously ill with pneumonia at his home in this city. He is one of the staunchest supporters of the Spiritual cause in this State, having been a member of the Board of Directors of the State Association since its organization. We all unite in hopes for his speedy recovery.

**Mr. Fred P. Evans**, the well-known slate-writing medium, has been seriously ill in New York City. He is now convalescing and hopes to be able to resume business early in the new year.

**Removal.**—Mrs. Sarah Seal, the well-known medium and healer, has removed from her former location on Ellis St. to the Hotel Robinson, 1049A Market St., where she will be found ready for business.

**The Hermetic Brotherhood** met at 509 Van Ness Ave. on the evening of Jan. 3 as usual. Notwithstanding the storm there was a goodly number in attendance. Exercises opened with meditation upon these words: "Because the One is Master of the storm and the sunshine, so can we become master also." Following was a solo, sung by Mrs. Virginia Weld. Recitations were given by Mesdames Price, Parkins and Jean Durell; a finished paper by C. A. Rogers—subject, "Truth in Art;" remarks were made by J. P. Bean—"Liberal Thought in the Church"—and W. P. Phelon, M.D. The air is full of it. The meeting closed as usual. Those who breasted the storm felt repaid for attending.

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**Dr. Carey** is engaged in a course of very interesting lectures at Dr. Carpenter's parlors, 228 11th St. Lectures on Mondays and Wednesdays at 8 p.m. The first lecture, "The Chemistry of Life," was given Wednesday evening, Jan. 2. The second lecture was given Monday evening, Jan. 7, "Man's Apparent Duality." Questions answered. Admission, 10 cents.

**Carl Eberhardt** is conducting the meetings on Sundays at 3250 22nd St., between Mission and Valencia, during the absence of Mrs. Eberhardt at San Jose.

**Psychic Novel.**—By special arrangement with Mrs. Lida B. Browne, well known in California, as well as elsewhere, we are enabled to club her new book, "Words That Burn," with the JOURNAL one year for \$2.00. This is a rare opportunity for getting a valuable book, clubbed with the JOURNAL.

**Mrs. Sophia B. Seip** on New Year's Day wrote as follows: "I hope to ere long resume my spiritual labor and meet all my old friends. I shall be engaged probably in Fresno county for the next two or three months."

**Song Books** for circle and social singing are for sale at this office at \$1.00 per dozen. They contain 89 spiritual songs, arranged for popular tunes. One sample copy will be sent by mail for 10 cents.

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**LADIES' AID SOCIETY.**—Headquarters at 305 Larkin St., San Francisco. On the last Friday evening in each month dancing will begin at 8:30, interspersed with musical and literary exercises. Admission ten cents. Business and social meetings every Wednesday afternoon, at 2 o'clock. All are invited. Take the Elevator.

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VOL. 38. T. G. NEWMAN, EDITOR.

SAN FRANCISCO, CAL., SATURDAY, JANUARY 19, 1901.

1429 Market-st. Between 10 & 11th-Sts. No. 3.

## QUESTIONINGS.

The world has stood since Time began  
Before the cognizance of man.  
We mortals, living in this age,  
In doubtful questionings engage.

Whence we came and where we go  
We feel that we may never know;  
So many theories afloat,  
We look around to find a boat.

A boat that's staunch, where we, at ease,  
May safely cross Life's billowy seas,  
And we may learn without a doubt,  
And know the Universe throughout.

Do we have longings not supplied?  
Are all our questionings denied?  
Does God give aspirations void—  
No satisfaction e'er enjoyed?

God does not work that careless way:  
Find out these things; he says we may,  
If we inquire within for facts,  
The truthful answer is not lax.

But if we halfway want to know,  
The answers coming will be slow;  
In earnest thou must always be,  
And then the truth will come to thee.

MRS. C. K. SMITH, San Diego, Calif.

## BORDERLAND

### Talks with the Spirits.

#### TALK NO. 1.

Some years ago, at Bay City, Mich., on Feb. 21, in the evening, Mrs. Dickie (I shall call her "L," which signifies Letitia) and I were visiting at a neighbor's house. Five of us sat around a table with planchette. Some of the company were trying to get writing through it.

L, being backward, was asked to lay her hand on it, which she did, and straightway it began moving back and forth. L was then suddenly seized with a power she could not resist, and her hand was carried rapidly over the paper, as if the controlling power, or intelligence, wanted to write. The instrument was removed and a pencil put into her hand, and blank paper on the table. Then the way her hand flew was surprising to this novice. Our little angel from the spirit-world demonstrated his identity by drawing very rapidly wagon wheels, as was his custom while in the "mortal coil," and by answering questions, in his own handwriting, which the medium could never do, and by his peculiar manner of expression.

I say medium, for now, for the first time, we looked upon L as a medium. This gave me great encouragement to investigate. We then began to hold public and private meetings, and to employ speakers and mediums, among whom were G. B. Stebbins, E. V. Wilson, Dr. Spinney, Susie Johnson, Mrs. Horton, Emma Martin and others.

#### TALK NO. 2.

Tuesday evening, March 6, L ordered the stand, laid her hands upon it, and called me to join her in a sitting of our own, our daughter Annie (whom I will call A) being the only other person in the room. We talked and sang a little, and in about ten minutes the medium's hands began to move by some unseen and unknown force. She took paper and pencil, picked a few marks, but could not write. The influence then went off. In a few moments it came again, shaking L's hand and extending it towards me. I took it, when my own son (from the better land) through the medium, with a burst of joy and gladness, shook my hand heartily and exclaimed: "Oh, papa! papa! papa! How glad I be to see you!" And then, embracing me about the neck, vanished from the medium. If ever I felt his presence in earth-life, I felt it then. It was unmistakably him, and made such a deep impression on me that I could not soon forget it. Such experiences are calculated to make us better.

#### NO. 3—"WEGESOKUM."

On March 21 at 8 p. m. L and I sat at the stand; (by the way, the same one I am writing on.) The light was taken out of the room, and soon a control got full possession of the medium, and exclaimed: "Wegesokum! Wegesokum! Wegesokum!" and oh, how pleased was the little siax (sox) maiden, that

she had, at last, a chance to communicate with us mortals, which we learned she had for years been trying to do, and which unraveled some mysteries we had previously noticed. She let go her hold for a few moments and then took control again. Our daughters Ella and Annie had joined us.

"Wege" went for us all, to find our weak parts; treated L's side and got her (L's) hands white and rigid as bones, and extended them, closed, to me to see if I could open them. Seeing I did not take her meaning, she said, with the tone of a squa: "No open, ha! No open;" and then gave me one hand and Annie the other. We tried to open them, but could not. Wege got sight of A's neck, which was slightly affected with goiter: "Ha!" said she, "me fix 'em," and so she did—treated and helped us all.

L being stout and fleshy, Wege called her "Nice little Mede," and said, "Me, not much old." At table tipping, when we called the alphabet, she had a short and peculiar way of spelling. I could often call the right letters, and sometimes sentences, without going over the alphabet, partly by impression.

"Wege" was one of the most truthful, joyous and happy persons I ever met—full of fun and good works. I believe she never "fooled" us but once, and that was on the first day of April. At our next sitting she hastened to say: "Me fule (fool) U." She loved to join us in our fun and happiest moods.

I will relate one more instance of phenomena under her guidance.

#### "RATTLING DOOR KNOBS."

On Tuesday, Nov. 18, in the daytime, we (all the members of my family) were, "with one accord in one place"—our sitting-room, examining our purchases, and commencing to pack a "Christmas box," to send to our friends in Nova Scotia. We were very happy, having lots of fun and pleasure over it. All at once, the door leading into the hall began to shake and the knob to rattle and turn back and forth more rapidly than any of us could have made it. We all looked at it in amazement. As soon as it ceased moving, A and I sprang to the door, opened it and looked all around, but could not see the operator.

In the evening we had a circle and learned that "Wege" did it, because she also was sharing in our pleasure and wanted us to know that she was there.

When an orthodox friend heard of this, her exclamation was: "Pretty low business for spirits to be engaged in—rattling door knobs." How little she regarded or remembered the many passages in her guide-book—the Bible—in reference to and recommendation of just such "low business." Paul, the apostle of the Gentiles, said: "God hath chosen the foolish things of the world to confound the wise," etc.

Spiritualism has settled for us,



Pan-American Exposition at Buffalo, N. Y., May 1 to Nov. 1, 1901.



beyond refute, the great question of immortality, which Job of old asked, and since when so many have been asking and anxious to have answered for them. Preachers may talk in the pulpit for generations; materialists, agnostics, scientists and all may speculate and reason on the question for a lifetime, but there is nothing that can prove or settle it in this world but the glorious phenomena of Spiritualism. R. B. DICKIE.

### A Queer Test.

Local Spiritualists are quite elated over a feat accomplished by one of their number. The surprise was sprung at the Spiritualists' cathedral on Third street. Mrs. Maggie Vestal was the medium. She gave trumpet talking in the presence of light. This is the reverse from the average medium.

At her seance were a number of skeptics. One was Mr. Appleton J. Ide. He, like the others, could hear tones coming from the trumpet. He frankly shouted "Fake!" To show good faith, he was challenged and given the privilege to conduct an investigation. He claimed it was ventriloquism. He proposed that he would hold tight to the medium's Adam's apple. The Spiritualists objected on the ground that the medium could not assure manifestations if so hampered.

Mr. Ide suggested another way. He said: "Give me court plaster." Some was procured. He, with Dr. Alston and Mr. Carding, were appointed an investigating committee. The committeemen took their seats on the platform. Mr. Ide produced his court plaster. By permission, he cut it into strips and sealed the medium's lips as tightly as he could.

Everyone waited in silence. The results obtained by the medium are said to have been almost as good as before.—*Columbus (Ohio) Dispatch.*

### The Inward Guide.

J. P. COOKE.

In considering the relation of faith and reason, the head and the heart, it is essential to consider the basis of the absolute intuitions. They are of the Inner Divine Life. They are the "God in us" element.

Our religious beliefs spring out of inward perceptions and experiences, native to the soul. They are spontaneous, arising from the natural activity of the moral and spiritual nature, having its seat in the breast.

Thus the immediate activities of heart and conscience, which constitute the seed and sustaining life of religion, become the object of our thoughtful attention. The very existence of these instinctive sentiments and tendencies forms part of the rational defence of the faith that has grown out from them, as the root justifies the plant that has grown from it.

The divine principles of light and love, knowledge and charity are in our hearts, the law of our life. It is here or it is nowhere for us. It has no efficacy unless in our hearts.

The true heart is the place of real work and of genuine worship. It was not without reason that Paul said: "Who shall ascend to Heaven, or who shall descend into the deep to bring the spirit of love up again from the dead—the word is very nigh thee, even in thy heart and in thy mouth."

Men, not anthropoid animals, but *men* have revealed to them a law or principle by which henceforth they are to live. They are not to drift about subject to the winds of opinion, nor to ask what this one or that one says. "Listen well at home."

We are not to walk by tradition, nor to be ruled by mere inclinations. We have a law in ourselves. We are apprized by the conscious soul, of a private standard of duty, a rational nature which we should revere. There is a personal sanctity which we, and we alone, have a commission to guard.

We have had it impressed on us that the influences which make noble men and women rich and abundant, as they are, and more abundant, as they are going to be, must be appropriated by each and every person for himself, or else it is about the same thing for them, as if they did not exist.

The inner light—the spiritual guidance—is for manhood and womanhood pure and simple. The life-light in the man is the spirit of individuality and independence in him, but not of lawlessness; his honorable pride, his sincerity and his truth. It is the manhood in the man—the *vir* of his virtue; the will becomes the man. To illustrate, in the concrete: Within the last 50 years we have learned the superiority of the steamship over the sailing vessel.

The sailing vessel is a superb object to look at. The eye rests on few human creations more beautiful than a full-rigged merchantman scudding along with canvas spread to the winds. She is very majestic and very graceful; she is the poetry of mechanic art. But the winds of power are outside of her, and have her in a measure at their mercy. They strike her on this side or that, and push her far off her track. They blow against her and her course is retarded. They blow too fiercely from any quarter; she is afraid of them. She furls her sails, clews up every inch of canvas, quails, scuds, crouches and does her utmost to escape the powers on which her whole activity and use depend. They smite her suddenly; she founders and sinks. They die away and she stops—becalmel.

It depends on them whether the voyage is ten or twenty days, whether her course is a straight line or a succession of curves and angles. Over herself she has no command. She cannot decide in what direction she will move. She cannot decide to move at all in any direction. She must wait for the wind. In spite of all the ship-builder can do, she must wait. No matter whether she be a lugger, a coaster, merchantman, yacht, frigate or 74-gun ship, she must wait for the wind.

Now, the steamship is not so comely to look at, her large, black bulk low lying on the water. No tall, tapering masts to bear up the pennon towards the sun; no piles of canvas rival the clouds in mass and whiteness. She rumbles and groans and throbs through the sea, never careering, bending, curtsying, bowing, as the ship does, but setting her iron shoulders to the billows and doggedly pushing them aside. But she answers the great purpose of a vessel—she goes when and where she will, with the wind aft or ahead, or without wind at all. She calculates her speed to the hours; she starts and arrives at the appointed time. She ploughs a straight furrow from shore to shore; she beats the billows under

her keel; she cleaves their crests with her sharp prow. She can do it, for she has the power of the winds in her engine room. She has water and fire. Even in extraordinary times she is mistress of her fate. By force of an inner principle she lives and moves, a creature.

She is the symbol of the man who has light and love, and "vir" in his heart. The man whose forces are not scattered about in books, or institutions, or steeple-houses, traditions or class opinions, but are all gathered up in his own heart. To live by an inward principle of love is the crown and glory of living. Who lives not thus cannot be said to live in the best sense at all.

A man may live like a vine, a creeper on a tree. He stands by holding on to a trellis, not by growing and forming wood. We all can see that the effort is perpetual to get away from the necessity of living by an inward principle and to throw the responsibility for one's course and character on something else. Some throw it on destiny, some on circumstance, some on chance. Some float like weeds and call it trust in Providence. "If Fate will have me king, why fate may crown me, without my stir." Some go to mediums and seek release from the duty of self-dependence by asking direction from spirits. Do they test those spirits to find out whether they "Bring with them airs from Heaven or blasts from hell." "Be their intents wicked or charitable?"

The devices are numberless which indolence and fear will resort to for escape from the inward call to duty—the simple duty of being earnest, helpful men and women. Let us listen well, and carefully heed the still, small, "inward voice."

### The Inevitable Victors.

J. CLEGG WRIGHT.

The following is an extract from an address delivered before the Twelfth Annual Congress of the American Secular Union and Free-Thought Federation at Cincinnati, Ohio:

Man stands face to face with the inevitable; he cannot avoid the condition of natural existence. Life and death, birth and thought, society and progress, stand face to face with the powers of nature. Man is a child groping in a fog bank—looking out in the midst of time and place; hopefully, and sometimes looking sadly at his grim fortune—beating against the fences of his being and constitution; struggling withal how to take and live in this great, strange world of startling phenomena and change.

Every age set out on the page of history has pined and fretted over its own wrongs, and hopelessly looked up to heaven for its savior, its God—its trustworthy leader to the better land—they have all been illusions. He never reached that which he wanted. His paradise was always in the promise of priests and kings, and always in heaven; never in the gettable now. Thus he lived and worked, and feared and died.

What a vile man is this who gives a heaven of dreams to him who toiled in honesty and hope for a better day, but who saw no light; familiar with want, companion of despair, cheated of his birthright

here by pious fraud and cant, sinks into that night of nature, wealth and fashion's song pass rampant o'er the poor man's unhonored grave.

This is the comment we have to make on a religion that is an illusion, a frenzy and a foe to every right of man.

But why do men thus submit to such cruel usurpations?

Why do men allow known error to continue?

Why do men knowingly permit consecrated folly to hold power over the young and old?

Why do men follow the course of folly rather than the inherent perception of right?

Why do men wink at and coddle the absurdities of theology, knowing them all to be superstitions?

One answer will do for all these questions: Men are not yet out of barbarism.

When I was a boy my father bought me a wooden horse; it was a real horse to me. It filled me with joy; it gave me conditions of a perfect illusion, until one day I broke off its head, and I suddenly discovered it was not a horse at all, but a piece of carved wood.

I told my father I wanted a real horse.

He looked knowingly at my mother and said: "It is time this boy was sent to school."

He saw that I was awakened; that a great thing had happened to my brain. I had begun to see; I had made the discovery that of a truth that my horse was no horse at all; the illusion was dead; it would not amuse me any more.

The human race awakens slowly. The illusions hold the mind with a powerful grip. The illusion that man was made by a master-workman who lived outside of this infinite universe, who took into his huge hands a piece of red earth and molded it, shaped it into the beautiful form of a man, and blew into it the breath of life, and man became a living soul, is one of the persistent illusions that refuses to yield ground to science.

The belief in the existence of a God outside of the universe is a wooden horse of the childhood of the race.

A wonderful illusion.

It is strong because man cannot correctly deal with the true order of cause and effect.

Few men among the world's active thinkers have yet realized the true nature of evolution—the mechanical process dominating the development of natural phenomena.

The idea of things being made is an illusion hard to check; man awakens to truth with difficulty and very slowly.

But notwithstanding the persistency of the illusion of personal deity, man is slowly awakening. The great thinkers are out of the fog banks—the mind of the race is slowly coming to the dawn of reason.

This is a wonderful universe. Astronomers tell us that before the object glass of the Lick Telescope in one hour pass more than three million stars. What an unthinkable universe! But away back there in Judea 2,000 years ago a little boy was born and laid in a manger and worshipped as a savior of the world by three wise men from the East who had been directed to where the child lay, by a star. This little boy grew to be a carpenter. He came from heaven, from his palace in the skies, to save from sin—this boy was the maker of all these worlds that are seen through the Lick Telescope,



and the unchangeable millions of worlds besides. Think of it!—millions believe this story.

The inevitable is visible on the horizon—the eternal victory of reason and science. The victory of reason means the end of physical and mental and moral slavery—it means that the rights of man shall be respected and honored the world over. It means that we shall respect the superstition of other people. There was a time when nations could not come together. But the world is not large now, when a ship can float in a few days o'er many seas. Before the time of steamships and railways nations were far apart. Their relations were few and difficult. The less they knew of one another the more they hated each other. A wide river would divide a people in language and superstition. Another set of deities would prevail on one side of a mountain which were unknown to the people living on the other. The gods were tribal; the religions were racial.

And they were born in the differences of thought and ignorance of each other.

Silence and reason are coming—the inevitable is always with us.

Science is a pure celestial maiden. I see her form above the hills of time. She sweeps the heavens with her light and beauty; she illuminates the world; she scatters seeds of good and plenty o'er the activities and life of the world; she builds institutions of learning for all; the lines of nations she rubs out; she makes the world one great, loving, prosperous people; she tumbles into dust the throne of despots; she levels to the earth all the monopolists of trade; she sails o'er hilltops of the new era; her wand awakens a sleeping world; superstitions die at her wondrous touch; priests and despots flee before her splendid light; the earth rejoices that the blight of religion is lifted forever, and the green hills rejoice and yield their plenty.

Knowledge has made man free; reason has slain authority; right reigns. On hill and spire; on tower and parapet; in the cot and the hall, science reigns—Science and Reason are the inevitable victors of the world.

#### In Grateful Remembrance.

At a meeting of the Philadelphia Spiritualist Society, held in Hayden and Handel Hall, Philadelphia, Pa., Dec. 30, 1900, the following resolutions, offered by Mr. Geo. S. Bowen, were unanimously adopted:

Having enjoyed the enlightened ministrations of our brother, E. W. Sprague, and his estimable wife during the past month to the society, it seems proper that some general expression of appreciation should be offered to these inspired and earnest apostles of the truth and beauty of the spiritual philosophy and the importance of its promulgation throughout the world. Therefore be it

*Resolved*, That the sincere thanks of this society are hereby tendered to brother and sister Sprague for their refined and inspirational teachings rendered with such clear and unanswerable logic, that every thought expressed carries conviction and finds a response in the heart and soul of every unprejudiced man or woman, for it is the truth that makes men free.

*Resolved*, That the messages from the many spirit friends, given with such clearness that recognition is universally prompt and satisfactory to recipients, is a proof of their ability to provide conditions whereby spirits may communicate to mortals and definitely answer the great question: "If a man die shall he live again?" to the delight of so many who have been kept in darkness and

ignorance as the result of the blind teachings of theology.

*Resolved*, That every member of this society desire to express their thanks to brother Sprague for his practical teachings in reference to the importance of preparing to live—the positive certainty of punishment for sin; the inconsistency of the vicarious sacrifice; the inspiring and uplifting principle of love and good-will; the doctrine of individual assertion that health and happiness are universal and that the highest moral state is productive of the most perfect spiritual condition, and our regret is that thousands have not enjoyed listening to his words of wisdom as given in his various discourses.

*Resolved*, That in their departure from among us to engage in other fields of labor they carry with them our best wishes and an earnest hope that the new century may bring to them all the good things that their hearts may desire, and that health and continued years may be theirs.

*Resolved*, That a record of these resolutions be recorded in the books of the secretary of this society, and that a copy of the same be sent to the Spiritualist papers for publication.

THOMAS LOCKE, Pres.  
SAMUEL WHEELER, Vice-Pres.  
JOSEPHINE SMITH, Sec.  
JULIA R. LOCKE, Treas.  
JOSEPHINE J. HINDS,  
MARY R. GALLAWAY,  
CHARLES HAMMER,  
LAWRENCE BESSINGER,  
MARIE WHEELER,  
CHARLES DOUGHERTY,  
W. R. MCGLENN.

Executive Board of the Philadelphia Spiritualist Society.

#### Mental Forces.

Thought, not labor, is the basis of all production and of all success. Man lives and produces, not so much by the sweat of his brow as by the thought of his brain. We live, create and progress by our ideals, our desires and our beliefs. These form our limitations and determine our lives. They are the basis of all effort and a necessary ingredient in all endeavor. To the extent that we possess them, we succeed; and without some of them, we must fail. With them all things are possible, and without some of them, nothing is possible, for no effort would succeed, as none would be made.

They are more necessary than ability; for without them ability is of little value. They are more indispensable than opportunity, for without them opportunity is permitted to glide by unheeded.

Desire is force, and belief that leads to action is power. These are world-moving factors, without which all labor must be unproductive.

To determine our thought is to control our environments and determine our lives.

For thoughts are things, and their airy wings are swifter than carrier doves. They follow the law of the universe—Each thing must create its kind. And they speed o'er the track to bring you whatever went out from your mind.

We do, in fact, make our surroundings now, for it is not our environment which controls us, but our mental attitude toward it. Our surroundings are but a reflection of our thoughts, and our external limitations are but a counterpart or duplicate of our mental horizon. A man is his thoughts personified. What a man thinks is, therefore, what he is.

What we call character, temperament or disposition, is but the sum total of our fixed beliefs or habits of thought. By the law of attraction, each individual temperament draws to itself bodily conditions, experiences and environment of its kind. This law of attraction is as fixed as the law of gravitation. We cannot change the law, but we can change ourselves, and by so doing change our attitude toward the law.

This law, like all of nature's laws,

is immutable, and works for us in exact accordance with our attitude toward it.

We all realize that the law of gravitation is inviolable and must be complied with. As we learn to conform to it, our ability to perform certain acts increases. The infant first learns to comply with it when it toddles across the floor, and as it learns more of the law and its mental attitude, therefore, changes toward it, the child finds it can run, jump and do many things before impossible. The law has not changed, but the child's mental attitude toward it has changed as its knowledge has increased. So with all nature's laws. They act for us according to our knowledge of them and our attitude toward them.

Thought and desire, coupled with belief, are behind all effort. These are potent forces and the results they produce in the material world form the basis for the belief in a special providence, and that prayer is answered. Prayer is but desire, either expressed or unexpressed, and desire brings its own answer. Not in the accepted orthodox manner, and by a suspension of the laws of nature, but in strict accordance to the laws of cause and effect. The result is limited only by the intensity of the desire and the amount of active faith and knowledge back of it. Desire, coupled with faith, brings its own answer.

The saying, "God helps those who help themselves," is scientifically correct. I would, however, substitute the word "Principle" for the term "God," as the latter word is a much-abused one and has no fixed and definite meaning. To say, "The universal Life Principle helps those who help themselves," seems to me a more concise way of stating the same truth. In this Principle we live, move and have our being.

Prayer is answered every day, in strict accordance with this principle, for the things we desire most and believe in most come to us first, and the things we think about most are bound to come to us in time. Such is the potency of desire. He who claims the most receives the most, so that the saying, "To him that hath shall be given," is but a statement of a law as fixed as the law which holds the spheres in their courses.

To come into harmony with this law is to draw to ourselves unlimited power to make ourselves masters of ourselves and of our surroundings. This is the law of success and of happiness. It is the prophet's stone which turns everything to gold at a touch. We cannot hope to acquire this power in a day. We may never acquire it completely. It is a matter of evolution, which is but another name for progress.

Heaven is not gained by a single bound. We build the ladder upon which we rise from the lowly earth to the vaulted skies, and mount to its summit round by round.

When we come to a realization that the Kingdom of Heaven is within us and is not dependent upon outside conditions, we have taken a great stride forward. Some one has truly said: "After all, it rests with ourselves as to whether we shall live in the world beautiful. It depends little on external scenery and little on those circumstances outside our personal control."—Freedom.

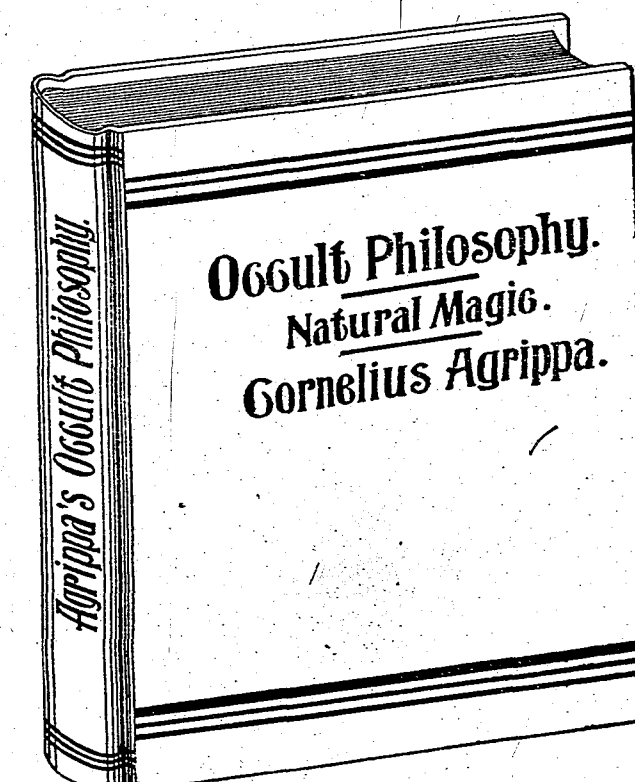
DEATH DEFEATED, by Dr. J. M. Peebles. Price, \$1.00. For sale at this office.

## Remarkable Book.

OCCULT PHILOSOPHY, or Natural Magic, by that Mystic, Thinker, Teacher, Scholar, Statesman, Philosopher and Author—Henry Cornelius Agrippa, Counsellor to Charles V., Emperor of Germany and Judge of the Prerogative Court. \$5.00.

In 1509 Cornelius Agrippa, known as a Magician, gathered together all the mystic lore he had obtained by the energy and ardor of youth and compiled it into the elaborate system of Magic, or Occult Philosophy.

All the original illustrations, and some new ones, are found, as also various etchings of characters. The chapter on the Empyrean Heaven contains some of the much-hidden knowledge relating to the Masonic "Lost Word." The engraving is a much older plate than the work it was taken from.



#### OUR SPECIAL OFFER!

To every purchaser of this book, we will present a year's subscription to the PHILOSOPHICAL JOURNAL, and a copy of "Spirit-Writing," by Mrs. Underwood. This is a rare opportunity to obtain these valuable books.

## A Great Premium.

The Secret of Life, or Harmonic Vibration, by Professor Francis King.

This book is substantially bound in cloth, and will be sent from this office at the publisher's price, postpaid, for \$2.00. It contains Prof. King's Course of Lessons and Treatments, in detail. We present (to every subscriber) this JOURNAL one year to every purchaser of this book. If the JOURNAL is paid to some time in the future, we credit it for a year beyond that time. This is part of the contents:

It teaches—How to cultivate and use the Electric and Magnetic Forces of the body—How to fully develop the Muscular System and Nerve Energy without mechanical means. The only natural method of Physical Culture—How to acquire Grace, Beauty of Face, Figure and Expression—How to possess Robust Health and Great Mental Vigor—Natural Voice Culture and Artistic Deep Breathing—A systematic course for developing Passivity and Concentration, and unfoldment of the Subjective Powers—A thorough training of the eye—Strengthening and Revitalizing it. It brings to woman, knowledge and power to determine, mould and control Life—Her true sphere—Her Divine prerogative.

The book contains over 200 exercises. It is a Perfect Encyclopedia along progressive lines of culture and training and will bring a rich blessing to every home.

THOMAS G. NEWMAN, Editor & Publisher, Station B, San Francisco, Cal.

## ETERNAL LIFE,

By Rev. Minot J. Savage, pastor of the Church of the Messiah, New York. 10 cents. For sale at this office.

This famous sermon is calculated to inspire a demand for scientific demonstration of the continuity of life. It cannot fail to awaken an interest in any thoughtful mind. It should be scattered everywhere, and for this purpose 10 copies will be sent postpaid for 50 cents.—22 for \$1.00; 50 for \$2.00.

THOMAS G. NEWMAN, Editor & Publisher, Station B, San Francisco, Cal.



# PHILOSOPHICAL JOURNAL

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No notice will be taken of anonymous communications. Whatever is intended for publication must be authenticated by name and address of the writer—if not for publication, then as a guaranty of good faith.

Communications not accepted will be returned if stamps for that purpose accompany them. They will not be preserved more than 80 days, after being received at this office.

Newspapers sent to this office having matter for inspection, should be marked by a line drawn around the article.

This JOURNAL will be sent to subscribers until ordered to be discontinued, and all the arrearages are paid.

SAN FRANCISCO, JANUARY 19, 1901.

**The Subject of Illustration** on our first page will be a great feature of the coming Pan-American Exhibition in Buffalo, N. Y. The beautiful and awe-inspiring Niagara Falls will be within a 20-minute ride from the exhibition grounds. The sacred edifices and ancient ruins of the old world must yield place to this concrete demonstration of nature's handiwork.

**The Difference** between Christians and Spiritualists is demonstrated by their methods. The Christian carefully selects only such passages of Scripture as support his peculiar ideas, whereas the Spiritualist confronts every proposition whether found in the Bible or not. We are truth-seekers. Christianity is on the defensive and on the down grade.

**Thomas Lake Harris** of Fountain Grove, Sonoma county, Calif., has transferred his property to others. He now resides in New York, and both he and his wife have retired from the business of controlling other people. The attempt of the sensational spiritual papers to fasten upon Spiritualism this conscienceless fakir will prove futile.

**Insinuation** is the latest weapon being used against Spiritualism. The favorite method is to write up an article about a mythical seance being held by a mythical medium, making much of the "dark seance," the "trumpet," materialized spirit with an "onion breath" *ad nauseum*, sign the article with a fictitious name, and send it to some Spiritualist paper that cares more for sensation than truth. It is always published and extensively copied by our enemies. This is being done every day. We think that people who write articles of this character should give name and address for publication, and

that papers publishing the vile stuff should be held responsible by every lover of justice and fair play.

## Fire at Lily Dale.

This celebrated camp, dedicated to the annual gathering of Spiritualists, was visited by a destructive conflagration on Dec. 28, 1900. Several cottages were destroyed and a few damaged. The loss will aggregate several thousands of dollars. The *Sunflower* gives an extended account of the disaster, with illustrations showing conditions encountered during the progress of the fire.

Spiritualists are philosophers, and are constantly looking for the good that may come out of what others may consider a disaster. Fire and water are the great purifiers of physical conditions, and as both were largely in evidence on this occasion, let us hope that the Lily Dale Camp of 1901 will be the best and most fruitful of all the annual gatherings of the spiritual forces in this country.

## She Ought to Know.

Mrs. J. G. Warner, recently of Denver, Colo., who now resides in San Francisco, is the cause of considerable agitation in the secular press. By *insinuation* they charge her and associates with all sorts of indiscretions and claim that she exercises mysterious "spells" over those with whom she comes in contact. They insist that everything she does is "spiritualistic," and that she is a Spiritualist. But what worries them most is that the lady herself says that she is *not* a Spiritualist.

Now this is really too bad. Such a splendid opportunity to strike another blow at despised Spiritualism lost. But we must submit to the inevitable, and are compelled to admit that Mrs. Warner ought to know whether she is a Spiritualist or not. We have reason to believe that she is *not* a Spiritualist, and with this conclusion our interest in the matter ends.

**The Banner of Light**, the oldest Spiritualist paper in the world, an exponent of the spiritual philosophy of the 20th century, celebrated its advent into the new division of time, by enclosing itself in a glazed paper cover, adorned on the title-page with the portraits of Wm. White, Isaac B. Rich, Luther Colby, John W. Day and Mrs. J. H. Conant—all prominently identified with interests of that periodical and the cause of Spiritualism during the latter half of the 19th century. On the back of the cover, facing the 20th century confidently and fearlessly, are the portraits of Harrison D. Barrett, editor; Mrs. Marguerite C. Barrett, assistant editor; Fred G. Tuttle, business manager, and last, but not least, Xilia Barrett, born Apr. 20, 1900, the youngest member of the *Banner* staff.

The PHILOSOPHICAL JOURNAL,

the second oldest Spiritualist paper in the world, acknowledges a kindly tribute to its usefulness, and from the Golden Gate sends greeting to the *Banner* and all its contemporaries. We welcome the younger members into the journalistic family, and recognize their step in the onward march of the spiritual procession, whose rhythmic tread reverberates around the world.

Having settled the question of man's future destiny, we may find time in the coming hundred years to do something toward the amelioration of his condition here and now.

**The Mental Scientists** have no use for death. We confess that we would like to see the old tyrant taken down a notch or two. He has been making sages of simpletons, and saints of sinners long enough. Viola Beesan in *Freedom* says:

Death will not give the desired understanding, as it is simply a change in position, like walking out of one room into another on the same floor; and the supposition now is that it is rather a bad change to make, that the race has reached a period in its unfoldment where it would be an improvement to abolish the belief in death altogether; for as long as the belief in death controls the mind, it will have little chance to find out its own innate power.

Turn resolutely away from all thoughts of death, keeping the mind fixed on health and happiness, making eternal life an object in view, never turning aside to examine the little disagreeables that are liable to appear all along the way; for true it is, that the more attention given anything the larger it grows, until it hides everything else from view.

**Beautiful Sentiment.**—The *Two Worlds*, moralizing on the holiday festivities and the coming of the Prince of Peace, gives expression to the following:

And so the world goes on, and the coming of the day of Peace seems like many of the beloved dead—far away.

But here lies the secret. Neither peace nor the "dead" are far away. If you are blind and deaf you may walk amid the glories of Westminster Abbey whilst its wondrous organ pours forth its sweetest melodies, and they will be far away from you as though they are non-existent.

So with the loved who have gone out of your lives—they are not far away. It is only a little dullness of your ear which prevents the loved tones of their cherished voices being heard by you; it is but a little lack of vision which prevents your beholding them at your side, smiling upon you with the old love and sympathy.

**Esoteric Vibrations.**—When Dr. Phelon wrote his booklet with this title, in 1896, he "built better than he knew." He was modest and truthful. He called it a Primer. To-day the vibratory science is moving nations and dazzling the world. The key to the whole mat-

ter is in the first six lines of the booklet:

Meditating upon the manifested in the totality, we often forget the law of the unit and of the individual. But whatever limits the smallest, binds also the largest. Whenever and wherever limitations appear in the gross, they must also be present in the minutest.

**Theosophy Borrowed.**—Mrs. L. V. Richmond delivered a lecture in Chicago recently, in which she claims that Theosophy has been borrowed from Spiritualism. All modern "isms" must acknowledge that the pioneer work in the realms of the occult has been done by Spiritualism. Mrs. Richmond said:

Spiritualism lays no claim to having a patent on the future life, or on the fact of the intercommunion between spiritual intelligences who have left the earthly state and passed to the future life and those in mortal life. But until the advent of Modern Spiritualism, excepting in the periods of so-called "miracles" or especial periods of revelation and uplifting, there was no open communion considered possible between the two states of existence.

## The Reviewer.

Any of the Books noticed in this Department can be obtained at this office. When to be sent by mail, add 10 cents on the dollar, of the price, for postage.

**The Elevator.** Densie Herendeen, editor, 1111 14th St. N. W., Washington, D. C. Monthly. \$1.00 a year. The *Elevator* begins the 20th century with Vol. I, No. 1. As the euphonious title indicates, it will be devoted to uplifting humanity. Proceeding upon the hypothesis that man is a mental being, it seeks his elevation by appeals to his mentality. The sign, "Take the Elevator," is always out.

**Mr. Joseph F. Whitmore** of Grinnell, Iowa, is engaged in the production of a book which he claims to be the "Book of Remembrance" spoken of in Malachi 3:16. It is claimed that he gives an absolutely new interpretation of the Bible from beginning to end. The plan is to organize a company to issue the book, each member ordering one copy and paying for it in advance. Address The Remembrance Pub. Co., Grinnell, Iowa.

**Humanitarian** for January contains articles on Social and Political Japan; Nietzsche: A Prophet of the Strong; The Higher Phenomena of Mesmerism, etc. Price, 10c. Published at 17 Hyde Park Gate, London, England.

**Human Faculty** for January contains many interesting articles. Among them we may mention, A Trip Around the Human World, A True Standard of Human Life for the Twentieth Century, Judgment and Intuition, The Power of a Single Faculty, etc. Published at 318 Inter-Ocean Building, Chicago, Ill. Price, 10 cents.

**The Journal of Magnetism**, edited by Lloyd Jones, 156 Washington St., Chicago, Ill., begins the new century with Vol. I, No. 1, at \$1.00 a year. It speaks for itself: "The mission of the Journal



of *Magnetism* is to teach people how to become *magnetic*; in other words, how to develop both mentally and physically in a manner that will put them in closer touch with nature and the enjoyment of a useful life. No reforms will be admitted in its columns. Experience has taught its editor and its contributors that the world has enough reformers now."

We have received *Mansill's Almanac of Planetary Meteorology, Almanac-Makers' and Weather Forecasters' Guide, and New System of Science*. By Richard Mansill, Rock Island, Ill. Price, 25c. This interesting annual will be welcomed by all students of planetary science.

The *Lyceum Herald*, Lily Dale, New York. W. H. Bach and Mattie E. Hull, editors. 50 cents a year. The Sunflower Pub. Co. The publication of this much-needed children's paper began with November, 1900. We extend to it a hearty welcome, and hope, for the sake of the children and the Lyceum work, that it will succeed beyond the expectation of its founders.

It is no new thing for Mrs. Phoebe A. Hearst to be interested both in the welfare and happiness of children and young people. She was a school teacher in the days before her marriage to Senator Hearst, and probably little dreamed that one day she would be able to spend millions on behalf of others. Her work for the University of California, and her kindergarten described by Sarah K. Bolton in the February number of the *Delineator*. Mrs. Hearst seems to spend all her time going about doing good, and not harm, with her enormous wealth.

The opening number of the *Homiletic Review* for the twentieth century shows conclusively, in the authors and their subjects, the alertness of the management. There are timely topics freshly treated by the ablest writers of the day from both sides of the sea. Published monthly by Funk & Wagnalls Co., 30 Lafayette Place, New York. \$3.00 a year.

The *Metaphysical Magazine* (for a short time known as the *Ideal Review*) has assumed its old name and starts the new year with bright prospects. The January number contains excellent articles on Intelligence, the Evolution of Ethics, the danger as well as power in repose; Self-Help, the World of Thought, etc. Published at 121 West 42nd St., New York. 25 cents.

**Fire.**—We regret to learn that the office of the *American Bee Journal* of Chicago, Ill., as well as the bee supply and honey departments were wrecked by fire and water on Jan. 1. This was a disastrous way of beginning the New Year. As the editor of the *Philosophical Journal* was editor of the *American Bee Journal* for nearly 20 years, he deeply regrets this disaster. The present proprietors (Geo. W. York & Co.) have our warmest sympathy and best wishes for surmounting the loss. As they issued the next week's *Bee Journal* on time we feel that they are equal to the task.

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### Contributing Membership.

TO THE EDITOR:

Contributing membership in the N. S. A. is obtained by paying \$1.00 a year, or as much more as desired. A certificate receipt will be sent each contributor by the secretary, and a copy of either of the following books, according to the choice of the contributor: "Violets," a dainty booklet of poems; "Whither the Wind Bloweth," a psychical novel by Arthur Venner, and "Christianity as it was Before the Apostasy," by D. W. Hull. Those wishing to purchase the above works can do so, by sending to the N. S. A. office 25 cents each, the three for 60 cts. MARY T. LONGLEY, Sec. N. S. A., 600 Pennsylvania Ave. S. E., Washington, D. C.

### Letter from New York.

TO THE EDITOR:

The First Association of Spiritualists of New York, whose meetings were commenced by Andrew Jackson Davis, Jan. 4, 1863, has commenced its 39th year. These meetings have been continued without a break under different names and managements, and I was the only one present last Sunday who attended the first meeting. Dr. Davis, the successful medical practitioner, still resides in Boston. TITUS MERRITT, 164 Bleeker St.

**E. W. Sprague and Wife**, missionaries for the N. S. A., have completed their work in Pennsylvania and are on their way to Indiana. They want the address of leading Spiritualists in every locality in the State of Indiana and solicit correspondence with people of every State where there is no State Association of Spiritualists, and where a local society may be organized and chartered with the National Spiritualists' Association. Their home address is 618 Newland Ave., Jamestown, N. Y., where mail will always reach them.



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With the flowers frail and tender!

Chase the shadows from thy morrow—  
Part the curtains of thy sorrow;  
Drop the gold of happy feeling,  
Till the innermost revealing.

Thou shalt find the joy of hoping,  
Even while in darkness groping,  
For a rainbow overarches  
Every desert place that parches.

Though its sands do burn and blister  
Thy sore feet, be glad, my sister,  
For a well of cooling water  
Springs to heal thy stricken daughter.

None can change the course of nature;  
None can surely read the future;  
But results from causes springing,  
Sight the end from the beginning.

May thy heart so torn and aching  
Cease its bitterness and quaking,  
Cease to reach the unseen paining  
Ere there comes the morrow's waning!

Fast approach the days of resting,  
When your soul through trial testing,  
Finds abiding place, and, living,  
Keeps the time of His forgiving.

MARY KELSEY BOOZER, Medium.



The Editor is not responsible for the opinions of correspondents.

## Letter from Spartansburg.

TO THE EDITOR:

The New Era Society of Spartansburg, Pa., reports progress along spiritual lines of work. Mr. Geo. H. Brooks of Wheaton, Ill., has served the society during the month of December. Much interest was manifested and a good work accomplished. To those who have visited Lily Dale during the last few years, Mr. Brooks needs no introduction. His work and personality is known to all who visit this spiritual locality.

The New Era Society, representing the Spiritualists of Spartansburg, take this opportunity of calling the attention of other organizations to the work of Mr. Brooks, particularly those organizations who have not as yet become acquainted with this gifted platform speaker. Mr. Brooks, aided by his band of spirits, is thoroughly conversant with the spiritual philosophy. He is also a psychometric reader and has convinced many of the truth of the occult source from which our mediums receive their information.

The Spiritualists of Spartansburg are doing their share towards uplifting the people now enslaved to creedal Christianity and are endeavoring to present the truth as it is revealed to them by the spirits of immortality. WM. J. COWEN.

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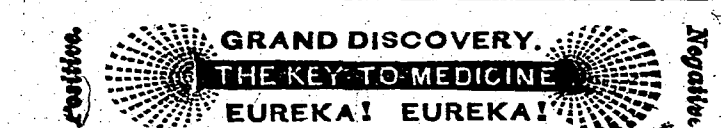
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## Local News Summary.

**Our Telephone.**—Those who may wish to telephone to this office will please call up, "Jessie 1769."

**Children's Progressive Lyceum** meets every Sunday morning at 909 Market St., San Francisco, at 10:30 a.m. Free spiritual library. Visitors welcome. C. H. WADSWORTH.

**Mission Lyceum** meets every Sunday afternoon at 2 o'clock in Mission Opera Hall, 2131 Mission St., San Francisco. Friends of the Lyceum movement are always welcome. The regular monthly entertainment is held on the last Saturday evening of each month.

**Mr. C. W. Leadbeater** delivered his famous lecture in Odd Fellows' Hall last Sunday evening—"The Unseen World." He speaks again next Sunday, and his subject will be "Dreams."

**Mrs. J. J. Whitney** had an exceptionally fine audience last Sunday night in her hall at 1164 O'Farrell St. Many investigators were present and received comforting as well as convincing messages from their friends in the spirit-world.

**Mme. Young's Meeting** at 619 McAllister St. last Sunday evening was addressed by Mrs. Sarah Seal upon the philosophical aspect of Spiritualism. The tests by Mme. Young were phenomenal, and the music by Prof. Young and Prof. Bothwell-Brown was of a high order.

**Mrs. Gillingham** has returned from five months of foreign travel, and has again taken up her spiritual work in the Supreme Court building, 305 Larkin St. Mr. Gillingham and her sister accompanied her home. Her business card will be found in the JOURNAL'S Mediums' Directory.

**Oakland.**—The afternoon session of the Union Spiritual Society at Fraternal Hall, Jan. 13, was addressed by Mrs. Burnham, Dr. Sivatha, Bro. Clark, Pres. Preston and others. Mrs. Stewart occupied the platform in the evening, and everybody present seemed well pleased with her work. Mrs. Amanda Smith made her first appearance on the public platform at this hall, and created a very favorable impression. A large audience was present both afternoon and evening. T. ELLIS, Sec.

**Mrs. Ada Foye** is reported by the *Harbinger of Light* to have arrived in Australia on Nov. 25, and was enthusiastically received by the Spiritualists of that commonwealth. She has commenced her labor there, and the Spiritualist cause in that far-off country will no doubt receive a rich reward from the inter-comunion between the spirit-world and them through this noted medium. Her many American friends will be glad to learn this news.

**The Mission Lyceum Association** held its annual meeting for the election of officers in Mission Opera Hall last Sunday with the following result: For president, W. T. Jones; vice-president, Mrs. Bessie Cleveland; secretary, J. T. Roberts; treasurer, Charles Cleveland; trustees—Mrs. M. J. White, Mrs. E. A. Werner, Mr. Geo. H. Coons. Officers of the Lyceum: Conductor, W. T. Jones; assistant conductor, Mrs. M. A. Pfeiffer; guardian, Mrs. Geo. H. Coons; musical director, W. T. Jones; assistant musical director and pianist, Miss Mabel Pfeiffer; second assistant musical director, Miss Claire I. White; librarian, Miss Lilly Kuck; guards—Clarence Close, Harry Helgrath, Richard Werner; leaders—Mrs. M. J. White, Mrs. B. Cleveland, Mr. Geo. Coons, Mrs. Sexton, Miss Vernie Close, Mrs. E. A. Werner, Miss Freda Boss, Miss Pearl Eubanks, Miss Alice Bond, Miss Cora Bohn, Miss Lilly Kuck and Miss Barbara Molitor. Installation of officers will take place on Sunday, Jan. 20. Lyceum at 2 o'clock. All welcome. The next entertainment will be held at Mission Opera Hall, 2131 Mission St., on Saturday evening, Jan. 26, 1901. J. T. ROBERTS, Sec.

**The Oakland Psychical Society** listened to an eloquent address by Mrs. R. S. Lillie at 11 a.m. on Jan. 13. The most critical listener must have learned something through hearing such an address. Dr. Max Muehlenbruch occupied the platform at 8 p.m. with a short address and messages. He is a great favorite in Oakland, judging by the large audience who greeted him. His messages were all recognized. He is engaged for the evening of Jan. 27 by the Psychical Society, Mrs. Annie Gillespie being with us next Sunday, Jan. 20.

Directly after the morning service the annual meeting was called for the election of officers the ensuing year, with the following results: Mrs. H. F. Michener re-elected as president by acclamation, as were Mrs. S. E. Leunggan, vice-president; Mrs. Addie Emery Wood, secretary; Mr. H. C. Whitney, treasurer. The utmost harmony prevails in the society, and we begin another year with renewed courage. W.

**Oakland.**—The mediums' meeting at Loring Hall, Wednesday evening, Jan. 9, was a success. The hall was well filled, and messages were made by Mrs. Cowell, Mrs. Stewart, Mrs. Smith, Mrs. Burnham, Mrs. Tobias, Mr. Paulson and others. Messages were given both from the platform and in circles. These meetings will continue indefinitely every Wednesday evening. Cor.

**Mrs. Emma Sherwood**, the contralto singer who charmed the audiences in Golden Gate Hall nearly five years ago, passed to spirit-life some three weeks ago. More particulars next week.

**The Mediums' Protective Association** have inaugurated a new departure. Beginning with the new century, all members are invited each month to meet with the Board of Directors and participate with them in business cares and social enjoyment. Last Saturday evening they met at the home of Mrs. Jennie Robinson and had a profitable and enjoyable time. On the second Saturday evening of February they will meet in the parlors of Mrs. H. A. Griffin, 1151 Octavia St.

**20 Eddy St.**—The subject for discussion last Sunday was "Remorse." Mr. Albert Loose of Berkeley presided, he having returned from his vacation excursion. The music by Miss Lee is always appreciated. The interest in these discussions would be augmented if participants would be honest, and not take too many sides of the same question on one occasion.

**Friendship Hall.**—Mrs. O. J. Meyer and Mr. Wilson furnished entertainment for the people assembled at 335 McAllister St. last Sunday evening. Spirit messages from those called dead were received by anxious friends.

**Dr. C. H. Riness.**—We regret to record the serious illness of Dr. Riness. The meetings of his society at 909 Market St. are being conducted by Capt. B. A. Stout. Dr. Riness has made many friends during his sojourn in this city, and the best wishes of all are with him in his affliction. The Doctor's address is 261 Arlington St., San Francisco, and friendly calls will be appreciated.

**Dr. W. P. Phelon**, the "Elder Brother" of the Hermetic Brotherhood of America, has been seriously ill at his home, 509 Van Ness Ave., San Francisco. All friends of true spiritual thought will rejoice at his recovery. Dr. Phelon is a skillful physician, an author of distinction, an able editor and a speaker of power and influence. He cannot be spared for many years to come, if at all.

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**Mr. E. F. Small** is regaining his health and strength, and we hope he will soon be at his post again.

**Mrs. Eberhardt's** third anniversary of her public mediumship will be celebrated on Thursday, Jan. 17, at her hall on 3250 22nd St. There will be refreshments and a dance at the close.

**Oakland.**—The free spiritual meeting on Wednesday evening at 856 1/2 Isabella St. was well attended. A poem was read by Mrs. Palmbaum, opened by Mrs. Drake, followed with spirit messages by Dr. Palmbaum. Remarks by Mr. England, from Redding, followed by Mr. Van Luven, closed by Mrs. Drake. These meetings are held every Wednesday as usual. All are welcome. Vox.

**A Benefit Seance** for Mrs. H. A. Dunham was given by Mrs. Gillingham in her parlors at 305 Larkin St. on Thursday evening, Jan. 9. Mrs. Dunham, Mrs. Gillingham and Mr. Swan entertained the company assembled with spirit messages and psychometric readings.

**The Ladies' Aid Society.**—Mrs. B. F. Small, president of this society, reports a very interesting meeting on Wednesday afternoon, Jan. 9. Arrangements are already being made for the entertainment to be held in Occidental Hall on Friday evening, Jan. 25, 1901. Upon that occasion Miss Esther Hoover, M. E., of 317 10th St., San Francisco, teacher of Physical Culture, Delsarte Expression and Acting, will give a comic sketch, "Dutche's Door Mat." There will be other interesting exercises, including dancing and refreshments.

**ASTROLOGY.** Science against luck. Future foretold. Learn Astrology and be successful. Book Free. PROF. MACDONALD, Binghamton, N. Y.



DR. J. M. PEEBLES.

**Mme. Montague**, who arrived in Liverpool, England, on Dec. 27, 1900, wrote us from that city before proceeding to London. She penned this beautiful sentiment: "May the winds and waves be gentle to my friends in the West, during 1901." This was written around an engraving of the majestic steamship, the Oceanic, which carried her safely across the Atlantic Ocean. The hearts of thousands of Americans respond, hoping that her return trip next Autumn may be as safe and pleasant.

### Col. Hopkins' Propaganda Fund.

Before announced.....\$24.00  
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### California State Spiritualist Association.

HEADQUARTERS—3750 22nd St.,  
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**LADIES' AID SOCIETY.**—Headquarters at 305 Larkin St., San Francisco. On the last Friday evening in each month dancing will begin at 8:30, interspersed with musical and literary exercises. Admission ten cents. Business and social meetings every Wednesday afternoon at 2 o'clock. All are invited. Take the Elevator.

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Between 10 & 11th-Sts.

## THE BEYOND.

It seemeth such a little way to me  
Across to that strange country, the Beyond;  
And yet not strange, for it has grown to be  
The home of those of whom I am so fond;  
They make it seem familiar and most dear;  
As journeying friends bring distant countries  
near.

I cannot make it seem a day to dread, [out  
When from this dear earth I shall journey  
To that still dearer country of the dead,  
And join the lost ones so long dreamed  
about.

I love this world, yet shall I love to go  
And meet the friends who wait for me I know.  
I never stand about the bier and see  
The seal of death set on some loved face,  
But that I think, "One more to welcome me  
When I shall cross the intervening space  
Between this land and that one over there;  
One more to make the strange Beyond seem  
fair."

And so for me there is no sting to death;  
And so the grave has lost its victory;  
It is but crossing, with abated breath  
And white, set face, a little strip of sea,  
To find the loved ones waiting on the shore,  
More beautiful, more precious than before.  
ELLA WHEELER WILCOX.

## BORDERLAND.

### Signals from Mars.

Wm. A. Eddy of Bayonne, N. Y., says that since 1892 he has drawn from his kite wire hundreds of electric signals, both regular and irregular, which may have come from some planet, and the signals have been usually in groups of three, regularly timed, like a Morse sounder. When the ends of the kite-sustained steel wires are separated by silk strands the sparks jump at 12-second intervals. Then there are mysterious disappearances of all electric action for several minutes. These electric sparks come from a high point in the air, not near to the low-tension electric currents of trolley and live wires.

Mr. Eddy is about to begin a careful series of measurements of these spark lengths. He does not believe that the Morse sounders affect his wires because the dynamo electricity sticks to its wire and does not radiate to unknown distances, so far as discovered, as do the high-tension sparks used in wireless telegraphy and the same high-tension sparks drawn by him from the clouds.

Mr. Eddy says that these spark signals may come from an outer planet, because electricity travels at the rate of 190,000 miles a second and is as tireless as light, which travels 188,800 miles a second, as measured by a rapidly revolving toothed wheel. Great variability in effect is produced when there is apparently no change whatever in the condition of the upper air, so far as known.

Mr. Eddy has been trying to decipher these signals since 1892. It

is also to be noted that Tesla's signals come from Pike's Peak and at a high point in the air. Mr. Eddy points out that electricity is superior to light because an interruption can be transmitted while light suffuses around a dark shadow, especially if the shadow is of smaller diameter.—*Bulletin, S. F., Cal.*

### The Unseen World.

The following is a synopsis of a lecture delivered by Mr. C. W. Leadbeater in Odd Fellows' Hall, San Francisco, Cal., on Sunday evening, Jan. 13, 1901:

We hold that there is an unseen world; that it is around us here and now, and not far away from us, and that it remains unseen simply because most of us have not yet developed the senses by which it can be perceived; that for those who have developed these senses the world is not unseen and not unknown, but is entirely within reach, and can be explored and investigated as may be desired, just precisely as any country here on earth might be. Vast parts of the world's surface remained unknown for hundreds, even thousands

of years, until explorers were found who took the trouble and had the necessary qualifications to investigate them. Even now there remain parts of our world's surface of which very little is known. The North Pole lies still beyond the reach of man, though it may not be very long before even that also is conquered.

Now, with regard to these unseen worlds, they have not remained unknown to all, any more than many of the remote places of the earth have really remained unknown from the beginning of time until now. There are vast tracts of primeval forests still standing in, for example, South America, untouched by any recent exploration, untrodden by the foot of man for perhaps thousands of years; but long before that there were great races to whom all that country was not unknown or untrodden, but, on the contrary, to whom it was perfectly familiar, for whom it was a native land. Now, just in the same way this "unknown world" is unknown only to us here and now; it was not unknown to the great races of old, not unseen by those among them who were more highly developed, the seers and the prophets and the

teachers. On the contrary, you will find a good deal of information about this unseen world among the sacred writings of the various religions, and in many cases exactly what has been taught by Theosophy is to be found in the ancient faiths.

It is only here and now, and especially among the followers of the religion which is predominant in this part of the world, that any uncertainty seems to have arisen with regard to this unseen world. The consequence of all the vague thought and speech about it is that the world itself is supposed to be vague and dim and uncertain also. People feel that because they individually know nothing for certain with regard to this unseen world, therefore there is nothing certain to be known, and the whole affair is misty, distant and unreal.

I should like to explain how this unseen world is absolutely a continuation of what is known; how the senses by which the unknown world may be cognized, are simply in the first place a development of the senses which you know. That may perhaps help you to understand the reality of this unseen world, and that there is no difficulty in our way in accepting it. Unfortunately, all that most people know about it—or think they know—has been given to them by the religions, and the religions have contrived to be so thoroughly unscientific in their presentment of it that they have simply cast doubt and thrown discredit upon the whole affair in the minds of thinking men; so that those among the orthodox who most thoroughly believe in the unseen world now, those who feel most certain that they know exactly what that unseen world contains, and what will be the fate of man after death, are usually precisely the most ignorant people of all. Now that should not be so. It should not be for the ignorant, the bigoted, to feel certain about these matters. On the contrary, the most highly intelligent and most scientifically trained men ought to be best able to grasp the evidence for the existence of this world, ought to be the foremost in upholding it as a truth.

Let me first say something about the senses by which this unseen world is cognized and about the constitution of the world itself, because those two subjects are very closely connected, and we cannot examine into one without also looking at the other.

You are quite aware that we may have matter in different conditions. You are also no doubt aware that matter can change its condition by variations of pressure and of temperature. You know that we have down here three well-known states of matter—the solid, liquid and

## PICTURESQUE AMERICA.



Mount Popocatepetl, Mexico.



gaseous, and you know that it is the theory of scientists that all substances can, under proper variation of temperature and pressure, exist in all these conditions. There are still, I think, a few substances which chemists have not succeeded in reducing from one state to another; but the theory universally held by scientists is that it is, after all, only a question of temperature one way or the other; that just as what is ordinarily water may become ice at a lower temperature, and may become steam at a higher one, so every solid which we know might become liquid or might become gaseous, given proper conditions; every liquid may be made solid or gaseous; every gas might be liquefied and even solidified. You know how air itself has been liquefied, and how some of the other gases have been reduced to form even a solid slab.

Since that is so, it is supposed that all substances can in this way be changed from one condition to another, either by pressure or heat. Occult chemistry shows us another and higher condition than the gaseous, into which also all substances known to us can be translated or transmuted; so that you may have, let us say, hydrogen in an ethereal condition as well as gaseous; that you may have gold or silver or any other element either as a solid, a liquid, or a gas under sufficient heat, and that you may carry the thing further and reduce it to these other higher states, to a condition of matter which we call ethereal; that we are able to do so simply because that which science postulates as ether is found by occult chemistry to be not a homogeneous body, but simply another state of matter, not itself a new kind of substance, but simply any kind of matter reduced to a particular state; and just as we have here around us metals which are normally solid, but can be changed into the liquefied or the gaseous condition, so we have a large number of elements or substances which are normally ethereal—which are ordinarily in that condition, but by special treatment of some sort can be brought to a gaseous condition.

There is nothing at all impossible or unreasonable about that. You may see that it might easily be so, and that there is nothing in science to contradict it. Indeed, ether is an absolutely necessary hypothesis; it is only the idea that it is a state of matter instead of a substance that is in any way new in what I am suggesting. In the ordinary sciences they speak constantly of an atom of oxygen, an atom of hydrogen, an atom of any of the 60 or 70 substances which chemists call elements, the theory being that it is an element which cannot be further reduced; that each of these elements has its atom, and an atom, as you may see from its Greek derivation, means that which cannot be cut or further subdivided.

Occult science tells you what many scientists have frequently suspected, that all of these so-called elements are not in the true sense of the word elements at all; that is to say, that they can all be further subdivided; that what you call an atom of oxygen or hydrogen is not an ultimate something, and therefore, in fact, not an atom at all, but a molecule which can, under certain circumstances, be broken up into atoms. By carrying on this breaking-up process it is found that we arrive eventually at a series of definite physical

atoms which are all alike; that is to say, there is one substance at the back of all substance, and it is simply the different combinations of the ultimate atoms which give us what in chemistry are called atoms of oxygen, hydrogen, gold or silver, platinum, etc. When they are so broken up we get back to a series of atoms which are all identical, except that some are positive and some are negative, or, as we might say, some male and some female.

If that be so—and remember it is not only taught by occult science, but it is strongly suspected by many scientific men—then there is as yet no direct stumbling-block before you. That being so, we shall at once see all sorts of new possibilities in chemistry. If it be true that all substances have the same basis and that it is only a question of raising them to a sufficient temperature or getting them into a particular state to prove this, then at once we see that a change is a possibility; that we might break up an element, and then in the reuniting we might join the particles differently, so that absolutely we might change one of our elements into another, leaving out perhaps in some combinations one thing, and including some that were not there before. Undoubtedly, we might make such changes as this, and so we see that we are within reasonable distance of showing the possibility of the transmutation theory of the alchemists, who stated that they made lead or copper or other metals into gold or silver; the thing is not necessarily an impossibility if that theory be true, for by reducing the lead or copper into ultimate atoms and then making variations in the combinations of these atoms, they may be changed into different metals altogether. The idea is not impossible, if we recognize this theory which has been advanced as a theory by so many scientists, which is stated by occult chemistry to be a definite fact.

We eventually get back, then, to the ultimate physical atom, and we find that it is an atom as far as the physical plane is concerned; we cannot break it up any further and still retain the matter in physical condition; nevertheless, we can break it up, only when we have done so the matter belongs to a different realm altogether. You will say, how can that be? We must deal with the facts as we find them. That atom when we break it up becomes matter belonging to another world; to part of this unseen world of which I am going to speak. Why is it no longer physical? you will say. It can no longer be called physical because it has ceased to obey the laws which all physical matter does obey down here. It is no longer apparently contractible by cold or expansible by heat. It no longer seems to obey the laws of gravity, although it has what I suppose we may call a kind of law of gravity of its own.

It is very difficult, indeed, to put the conception of the finer matter of this higher realm clearly before you; in fact, I might say it is impossible to put it fully; but I do want you to get at least this idea, that the planes above this physical follow naturally from it and fit in with it and are not abruptly divided and entirely different, so that you need not do violence to your understanding by supposing an interpretation of something so spiritual as to be in contradistinction to matter, something of which you can therefore know nothing what-

ever. You have only to suppose a finer subdivision of matter than that with which you are familiar, and a very much higher rate of vibration than any which you know, and you will realize something of the conditions of the astral plane, as we call it.

We find, then, that above and beyond this physical atom we have another series of states of that finer kind of matter which corresponds very fairly to the degrees of matter down here—solid, liquid, gaseous and ethereal. Again by pushing up the division far enough we have another atom, the atom of that world. Of that plane, then, the very same thing is true as of this; by further subdivision of that astral atom we find ourselves in another still higher and still more refined world, still composed of matter, but of matter so very, very much higher that nothing that you predicate of matter down here would be true of that except its capability of being subdivided into molecules and atoms. You see that the idea gears on to this plane, that you are not suddenly obliged to leap from the physical which you know—or think you know—into some spiritual region of which you can form no reasonable or distinct conception. It is true these other realms are unseen, but they are not, therefore, at all incomprehensible when you take them on this line.

You are, of course, aware that a great part of even this physical world is not appreciable by our senses; that the whole of the ethereal part of the world is to us as though it were not, except for the fact that it carries vibrations for us; we never see that the ether which carries the vibration of light to our eyes, though we may demonstrate its necessity as a hypothesis to explain what we find. Just in the same way vibrations are received from the other and higher matter. Although the ether cannot be seen, yet its effects are constantly known and felt by us; and just in the same way, although the astral matter and the mental matter are not visible to ordinary sight, yet the vibrations of that matter affect man, and he is conscious of them in a large number of ways; indeed, some of them he habitually uses.

In the action of thought, for example, the thought first shows itself to a clairvoyant as a vibration in the matter of the mental plane. So that we are constantly making some use of the matter of these higher planes, even though we are quite unconscious of it, and have no idea of how we do these things, or even what we are doing. Every time that we think we set in motion a vibration on this higher plane. Of course, our thought, before it can be effective on the physical plane, has to be transferred from that mental matter into astral matter, sets up similar vibrations in that, and through the astral matter it connects down into the physical plane and affects first the ethereal matter, and only then, after that, the denser physical matter, the grey matter of the brain.

So every time we think we go through a much longer process than we really know; just as every time we feel anything we go through a process of which we think nothing, of which we are absolutely ignorant, in most cases. We touch some substance and feel it is hot, and we draw away our hands instantaneously from it. Now we perhaps do not realize—unless we happen to have studied

the thing scientifically—that it is not our hand which feels that, but our brain. The nerves of the fingers simply convey a telegraphic message into the brain, and then the withdrawal of the hand or the dropping of some object which is hot is done in response to a return telegraphic message from the brain. The nerves communicate the idea of intense heat to the brain; the brain at once telegraphs back: Drop the thing, let it go; and the hand obeys. Now, that process seems an instantaneous thing; but it is not so; it has a definite duration which can be measured scientifically; the rate of its motion is perfectly well defined and known to physiologists. Just in the same way, thought appears to be an instantaneous process; but it is not. Every thought has to go through the stages which I have described. Every impression which you receive in the brain through the senses has to go up through the various grades of matter before it reaches the real man, the soul, the ego within.

I want you to get this idea at least clearly in your mind. I do not care whether you believe it or not. The point I want you to get is the hypothesis in your mind, so as to see that it is a reasonable one. When you understand that hypothesis, at least, you will see that we are not claiming your faith in a miracle, but, rather, your investigation of a system, when we put before you the idea of these various planes or degrees of matter in Nature, making each a world in itself.

Where are these worlds? They are here round about us all the time, though unseen; we need only open the senses which correspond to these worlds, and then we shall be conscious of them, because each of them is full of life exactly as is this physical world that we know.

### A Heavy Load to Carry.

H. H. NICHOLS.

In a late JOURNAL I saw an editorial headed, "A Heavy Load." I fully agree with you. There is no religion ever given to man so grand and beautiful as Modern Spiritualism, and none with so little effort made to help it along. All over this broad land, no little village of 200 or 300 inhabitants but has from one to two churches, and all manage to pay a speaker; yet their whole system is one of doubt and uncertainty—a matter of faith in ancient mystic records of dubious origin. Still they flourish with their 60,000 preachers and teachers, and not one can answer the question: "If a man die shall he live again?"

What is it that keeps this going and the people interested? It is method and organization. Hundreds—yes, thousands—come quietly to our mediums, when no one can see them, to learn of their friends gone over, and then pay their money into the churches. Many of our people oppose organization, and thousands who are able refuse to pay a cent. There is a cause somewhere. It may be in our own house. Let us see.

We are a first-class people; but do we employ first-class methods? What is taught in spiritual halls to-day? Everything. We can hardly tell what they are driving at. One speaker claims to be God, because God is all in all, and he is part of the great whole; so is equal with God and matter, and disease is subject to his will. Space anni-



hilates no sickness, etc. Still, on these cold, frosty mornings these "Gods" gather around the stove; and when the thermometer is at 106 degrees, they fan and perspire like other mortals—and all of this is Spiritualism!

Another comes to the platform who has lived many times on earth before, several times on Mars and Jupiter—yet who would be stuck in the multiplication table.

Astrology and Palmistry are fast taking the place of spiritual philosophy. Spiritual phenomena is being crowded out by tests, it being almost impossible to have a spirit come and identify itself, give its name to a friend, with no guess work or misunderstanding.

A few years ago A. J. Davis got letters from all parts of the world, asking: "Is it possible to return to primitive Spiritualism?" The people are getting less interested in what was once known as Modern Spiritualism, when mediums could give names of spirits to anxious investigators.

Some say our platform should be broad enough to take in everything. I think this entirely misleading. There is a place for everything. Too many irons in the fire get away with the best Smith. I would not say that all of these questions should not be discussed in this free land of ours. If the speaker wants to discuss Socialism, let him get a hall, and advertise as such, or any other question not belonging to Spiritualism.

Above all things, let those calling themselves Spiritualists put their names down and be counted. I suppose San Jose is like every other city in the United States—there are more Spiritualists who will not put their names down and become part of an organization, than those who do. No effort is made to build and beautify halls, or help in any way. We don't know how we stand and hardly where we are. We boast we have millions, but can show but a few thousands. Another great drawback to the Cause is refusing to support the spiritual press. How many Spiritualists take a spiritual paper? Very few, indeed. "Why should the best religion on earth lack workers?"

San Jose, Cal.

### The Discipline of Life.

J. P. COOKE.

In the "life-class" of this world when the heart grows cold and disconsolate, when the warm light of youth is quenched and the hopes of years seem broken, we are apt to doubt the precepts that cheered us in the past. We are apt to ask whether the Power that rules the universe is, indeed, a power of Goodness, or is it only a tremendous Central Force?

How shall we measure the divine love? Shall we measure it by the sum of animal delights, the pleasant sensations bestowed upon us, our exemption from pain, sickness, want or sorrow? Then, indeed, we shall never get at its secret. They who envy the butterfly or the bird have no adequate notion of the needs of a man. In the wonderful distribution of life some tiny creatures are well satisfied with their rose-leaf or their dew-drop. They never complain. They do not know what higher creatures require.

The thought that human creatures are loved—not, indeed, as the lilies are, but as moral beings, whose food is truth, whose drink is goodness, whose garments should

be purity, whose happiness and splendor consists in the qualities they possess, in the knowledge that they stand at the apex, a little lower than the angels, and yet above a wondrous pyramid of sentient, intelligent creatures, the thought that the Power of Love draws us onward and upward, and loves us all as children, furnishes the only key to the mystery of the divine benignity.

This thought, reasonable as it is, breaks the blow of calamity and spreads lines of beauty over many a ghastly spot of existence, discloses friendly purposes in untoward circumstances, and drops healing ingredients into the bitterest cups. In some such way as this we are often enabled to "gather honey from the weed, and make a moral of the devil himself."

The Supreme love never coddles its creatures. Its idea is to make men and women; to develop rational minds and wise and generous hearts; to teach gentle hearts to temper love with wisdom; to develop human minds with a "sweet reasonableness;" to apprehend and conspire with its purposes; to become, if they freely choose, fellow-workers. When we discover this, and it is not difficult to discover, we shall begin to become men and women under the healthy discipline, and we shall be prepared to say: "Yes, I apprehend the meaning and purpose of nature; dim and indistinct it may appear at first, but still it is there; it is discernible. It is true that 'God is love.'"

It is in this spirit that Emerson wrote his strong essay on "Self-Dependence." It has strengthened many an honest mind. The same theme runs through much of the teaching of Octavius Frothingham.

Matthew Arnold has given us a noble poem in the same gentle, earnest, consecrated spirit:

"Ah, once more," I cried, "ye stars, ye waters  
On my heart your mighty charm renew;  
Still, still let me, as I gaze upon you,  
Feel my soul becoming vast like you." [heaven,  
From the intense, clear, star-sown vault of  
Over the lit sea's anquet way,  
In the rustling night-air came the answer:  
"Wouldst thou be as these are? Live as they,  
Unafraid by the silence round them,  
Undistracted by the sights they see.  
These demand not that the things without them  
Yield them love, amusement, sympathy."

### Scientific Theories.

AN INVISIBLE MAGNETIC SUN  
SUPPOSED TO EXIST.

A new discovery is about to be made that will, doubtless, cause a wonderful sensation and, in time to come, be considered the most important event of the twentieth century.

G. B. Reagan, of Albuquerque, N. M., believes that the sun has its orbit determined by a magnetic center, an invisible magnetic sun.

Twenty years ago the spirit of my father, Franz Petersilea, wrote through my hand, in his books, "The Discovered Country" and "Oceanides," a detailed account of the formation of suns and planets. It was thoroughly and scientifically explained how suns are formed by countless millions of tons of tiny atoms, each containing a point of living magnetic flame. In these books it is shown how a sun, after throwing off its family of planets, yields up its spirit, or the magnetic flame which forms an invisible magnetic sun, and becomes a magnetic battery of electric light and heat.

When the present embryonic researches of scientists have settled the fact of the existence of the invisible magnetic counterpart of

the visible sun, let it not be forgotten that the spirit of Franz Petersilea was the first to proclaim this stupendous truth to an unwilling world, which received it in the same spirit that was exhibited when Galileo said: "The earth moves." CARLYLE PETERSILEA.  
Los Angeles, Cal.

### Missionary Work.

TO THE EDITOR:

In the 14,000,000 of families in the United States it is only a question of dollars and cents and a little time to place sufficient spiritual literature in each family to open a large majority of their eyes to the light, for the printing facilities in this country are unlimited.

I have believed for a long while that if we could succeed in getting the assistance of the spirits of the higher zones, the money barrier could be surmounted—at least, they could place us in the way to overcome them, and with this difficulty removed, might, if they see fit, draw around them more spirits also highly advanced, and thus form a band of spirits of great power and do wonders for the Cause here on earth.

I hope that you will publish this letter, so as to induce some mediums devoted to the Cause to see if communications can be opened up with John Brown Sr. and his spirit friends and get them to form a band of spirits as powerful as possible, fixing upon some medium through whom they can communicate with those on earth working for the Cause, and assist and advise them, if possible, in the good work. J. I. HOLLINGSWORTH.

[Before passing to spirit-life, Brother John Brown Sr. selected a circle through which he promised to communicate and aid propaganda work in connection with Spirit Col. Hopkins. On account of some in-harmony, we are informed that the circle will not meet to receive his communications. This fact accounts for the foregoing request to mediums to communicate with Spirit John Brown on this subject. Before transition, this matter of propaganda work was his chief theme, and we know that he will gladly respond now, if possible, when conditions are made for obtaining such communication.—ED.]

### Contributing Membership.

TO THE EDITOR:

Contributing membership in the N. S. A. is obtained by paying \$1.00 a year, or as much more as desired. A certificate receipt will be sent each contributor by the secretary, and a copy of either of the following books, according to the choice of the contributor: "Violets," a dainty booklet of poems; "Whither the Wind Bloweth," a psychical novel by Arthur Venner, and "Christianity as it was Before the Apostasy," by D. W. Hull. Those wishing to purchase the above works can do so, by sending to the N. S. A. office 25 cents each, the three for 60 cts. MARY T. LONGLEY, Sec. N. S. A., 600 Pennsylvania Ave. S. E., Washington, D. C.

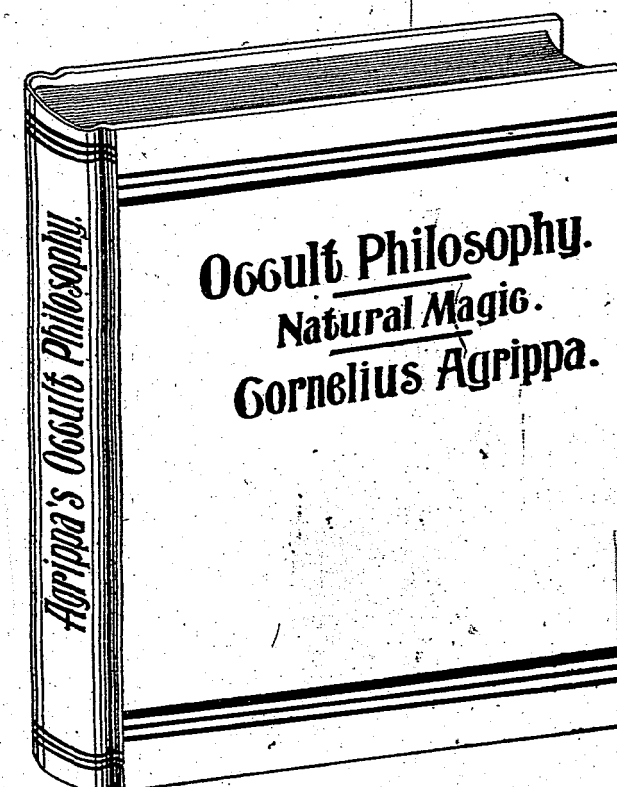
**Song Books** for circle and social singing are for sale at this office at \$1.00 per dozen. They contain 80 spiritual songs, arranged for popular tunes. One sample copy will be sent by mail for 10 cents.

### Remarkable Book.

OCCULT PHILOSOPHY, or Natural Magic, by that Mystic, Thinker, Teacher, Scholar, Statesman, Philosopher and Author—Henry Cornelius Agrippa, Counsellor to Charles V., Emperor of Germany and Judge of the Prerogative Court. \$5.00.

In 1509 Cornelius Agrippa, known as a Magician, gathered together all the mystic lore he had obtained by the energy and ardor of youth and compiled it into the elaborate system of Magic, or Occult Philosophy.

All the original illustrations, and some new ones, are found, as also various etchings of characters. The chapter on the Empyrean Heaven contains some of the much-hidden knowledge relating to the Masonic "Lost Word." The engraving is a much older plate than the work it was taken from.



### OUR SPECIAL OFFER!

To every purchaser of this book, we will present a year's subscription to the PHILOSOPHICAL JOURNAL, and a copy of "Spirit-Writing," by Mrs. Underwood. This is a rare opportunity to obtain these valuable books.

### A Great Premium.

The Secret of Life, or Harmonic Vibration, by Professor Francis King.

This book is substantially bound in cloth, and will be sent from this office at the publisher's price, postpaid, for \$2.00. It contains Prof. King's Course of Lessons and Treatments, in detail. We present (to every subscriber) this JOURNAL one year to every purchaser of this book. If the JOURNAL is paid to some time in the future, we credit it for a year beyond that time. This is part of the contents:

It teaches—How to cultivate and use the Electric and Magnetic Forces of the body—How to fully develop the Muscular System and Nerve Energy without mechanical means. The only natural method of Physical Culture—How to acquire Grace, Beauty of Face, Figure and Expression—How to possess Robust Health and Great Mental Vigor—Natural Voice Culture and Artistic Deep Breathing—A systematic course for developing Passivity and Concentration, and unfoldment of the Subjective Powers—A thorough training of the eye—Strengthening and Revitalizing it. It brings to woman, knowledge and power to determine, mould and control Life—Her true sphere—Her Divine prerogative.

The book contains over 200 exercises. It is a Perfect Encyclopedia along progressive lines of culture and training and will bring a rich blessing to every home.

THOMAS G. NEWMAN, Editor & Publisher,  
Station B, San Francisco, Cal.

### ETERNAL LIFE,

By Rev. Minot J. Savage, pastor of the Church of the Messiah, New York. 10 cents.

For sale at this office. This famous sermon is calculated to inspire a demand for scientific demonstration of the continuity of life. It cannot fail to awaken an interest in any thoughtful mind. It should be scattered everywhere, and for this purpose 10 copies will be sent postpaid for 50 cents. — 22 for \$1.00; 50 for \$2.00.

THOMAS G. NEWMAN, Editor & Publisher,  
Station B, San Francisco, Cal.



# PHILOSOPHICAL JOURNAL

[Established in 1865.]  
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California State Spiritualists' Association.

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Between 10th and 11th Streets.

THOMAS G. NEWMAN,  
EDITOR AND PUBLISHER.  
Assisted by an Able Corps of Special Contributors.

The Editor must not be held responsible for opinions expressed in the communications of correspondents.

No notice will be taken of anonymous communications. Whatever is intended for publication must be authenticated by name and address of the writer—if not for publication, then as a guaranty of good faith.

Communications not accepted will be returned if stamps for that purpose accompany them. They will not be preserved more than 30 days, after being received at this office.

Newspapers sent to this office having matter for inspection, should be marked by a line drawn around the article.

This Journal will be sent to subscribers until ordered to be discontinued, and all the arrearages are paid.

SAN FRANCISCO, JANUARY 26, 1901.

The Editor, as well as his assistant, have been having a tussle with *la grippe* during the last week or two. This dreadfully weakening disease is more prevalent now all over the world than at any previous time.

The Prince of Wales is reported to be ill, and on account of his indisposition did not return to Osborne as soon as intended. It seems that heart failure is threatened, and he may "pass on" at no very distant day, the next in line being his son George. It is more than possible that there may be a repetition of the peculiar circumstances which gave to Germany three Emperors within a year.

One Hundred Years Ago there were no railways, no telegraphs nor telephones, no gas lights nor electric lights, no steamboats, nor steel battleships, no one-cent postage, nor cheap newspapers! Now at the portals of the Twentieth Century we can have no idea of the more wonderful inventions and improvements which will be manifested before the present century ends. Such will doubtless be more amazing than all previous centuries, and utterly eclipse all former records.

Famous Medium in France—All Paris is ringing with the wonderful exploits of Mme. Lay Fonville, whose gifts of clairvoyance, prophecy and magnetic healing are described by the *Journal of Magnetism* as absolutely stupefying those who are brought in contact with her. Her guide is a spirit who gives the name of "Julia" only; and the cures effected through her instrumentality, while the medium was residing at Toulouse, before repairing to Paris, are both numerous and well authenticated.

## Queen Victoria.

Much anxiety is felt, all over the world, in the prostration from paralysis, of Her Majesty, the Queen of Great Britain. At this writing (Tuesday morning) her demise is hourly expected, and may occur before this JOURNAL is read.

Her Majesty, Queen Victoria, was the most popular potentate of the world—one who lived in the hearts of her subjects, no matter whether they were rich or poor. She always interested herself particularly in the welfare of her countrymen and endeavored to alleviate suffering everywhere. The particular event which seems to have caused the collapse was the war in Africa, and it may well be said that her demise may be charged up to the casualties in the late war.

Her Ministers of State, knowing her enfeebled condition, very naturally withheld from her the most afflicting details of the African campaign. Of this fact she was very suspicious. Quite naturally when Lord Roberts returned, she commanded him to report at her Palace before seeing anyone else. Of course he did so, and her Majesty plied him with questions and wrung from him many deplorable facts which were withheld from her by her ministers.

The telegraphic news from London published in last Monday's papers concerning this interview, reads as follows:

The Queen really broke down on Jan. 2, the day Lord Roberts returned from South Africa. The steamer bringing him to Southampton, which is just across the Solent from Osborne House, was stopped before docking and Lord Roberts was commanded to report immediately to Her Majesty. The gallant old soldier bowed his knee to his sovereign, was loaded with honors and was then placed on the witness stand. It is no secret in court circles that much of the bad news of the war had been kept from the Queen during the past few months. She commanded Roberts to speak plainly, asked him dozens of questions, and learned for the first time all the horrors of the Boer war and the enormous British losses from bullets and disease.

As he answered her questions with soldierly bluntness and frankness, the Queen grew almost hysterical. She cried over the sufferings of her soldiers and learned that the campaign must last some time longer with further losses.

After Roberts left she became hysterical and called for Lord Salisbury over the telephone. The Prime Minister was not in his office at the time and the Queen got the Secretary of War, Sir William St. John Broderick, on the line and in excited tones ordered him to stop the war immediately. She declared she would not permit the awful war to continue another day. Broderick made diplomatic answers and said he would see Salisbury. Then the Queen sent a number of telegrams in her own name to various persons high in authority.

Lord Salisbury was quickly informed by the Queen's attendants

of Her Majesty's condition and succeeded in counteracting the effect of the Queen's telegrams by diplomatic messages. There are reports that the Queen had telegraphed to persons outside England endeavoring to stop the war immediately.

Last Saturday the members of her family were summoned by telegraph to Osborne on account of Her Majesty's critical condition. The Emperor of Germany, her grandson, went in haste, after postponing impending festivities, and was met in London by the Prince of Wales, and in connection with other members of the family were conveyed by special train on Sunday to the Royal sick-room. The Emperor of Germany said he was not there as Emperor, but as the oldest grandson of the Queen, to take his last farewell of her and to show his affection. Telegrams from all over the world are being received, showing the high esteem in which the Queen was held by everyone.

It will be remembered by many Spiritualists, as well as others, that after the death of the Prince Consort Her Majesty secluded herself for years, and it seems to be well authenticated that she has ever since held almost daily communion with her departed spouse, for whom her love has never diminished. She was guided by him in many matters of importance by messages from the spirit-world. Of course, Her Majesty must not be counted as a Spiritualist, because she is the head of the Episcopal Church, but she nevertheless believed in the philosophy and enjoyed the phenomena of Spiritualism, which consoled the latter years of her physical life.

New Zealand.—Mr. William McLean, of Wellington, N. Z., sends to the *Spiritual Review* the following interesting information as to what is doing in that far-away colony:

We have decided to build a hall worthy of the Cause and the Empire City of New Zealand. We are building in a nice locality, with beautiful surroundings and very central. The hall will be up-to-date in every respect. Electric light, library, supper room, ladies' and gentlemen's retiring rooms, with every modern convenience, also an excellent kitchen! The ground is Freehold, the dimensions of the hall are 50 by 28 feet, it will have a circular ceiling, sky blue and decorated with small stars. We are taking heavy responsibility on our shoulders, but the six of us united in the matter are determined to carry it through. I have been President 18 years, and we always pull one way, so we think we shall pull the hall right!

The secret of success is for all to "pull one way." In this our friends in New Zealand are setting a grand example. We have in America now a fine National Home in the capital city of the Republic, and we wish that every city had a like "habitation and name." We can have it if we will it and work for it

## Fake Performance Stopped.

The Columbus, Ohio, *Dispatch* of Jan. 5 tells the story of Mr. Joseph J. Carpenter's experience in trying to hold a so-called public-seance in that city:

Chief Tyler announced last night that he would not permit the performance at the Great Southern theater this evening, which has been extensively advertised as a spiritualistic meeting at which all kinds of demonstrations would be given for a "small price of admission."

In speaking of the matter the chief said that he had been called upon by a large number of the local Spiritualists, and as they were violently opposed to the exhibition and gave what he considered good and plausible reasons why the exhibition should not be given, he had concluded to comply with their requests and forbid the performance being given on Sunday.

Laughter.—Moses Hull, in a recent lecture on amusements, said:

It is said that man is the only animal that can laugh. I once heard a great professor lecture on laughter and the good that comes from it. He went so far as to say that if one could not feel to laugh, he would be benefited by getting up an artificial laugh that would shake the diaphragm; it would be to the physical system what the burning of soot out of a chimney would be to the chimney; it might always be depended upon to bring beneficial results. Confirmed dyspeptics and hypochondriacs seldom laugh. Do not trust the man who never laughs; nor would I trust very far the man who never jokes. I know the fool is known by his much laughter, so the villain is known by his seldom laughing, excepting a kind of sardonic laugh, when he supposes he has his victim in his grasp. There is very much of character expressed in a laugh. Ella Wheeler Wilcox said: "Laugh, and the world laughs with you; weep, and you weep alone."

Selfishness.—Many deceive themselves, as well as try to deceive others, on account of their extreme selfishness and bigotry. The *Life*, published at Kansas City, Mo., very aptly speaks of this selfishness in the following terse way:

There is a selfishness that is so gone mad in its own blindness that it poses as philanthropy or self-sacrificing benevolence. There are those who seek to injure and crush others purely for self-aggrandizement, but see it not so, self is so bloated, claiming that it is for the good of a cause, and even for the good of the one injured. Such insane bigotry is self-destructive.

Mediumship does not make one bad or immoral, but if the person is bad, he will attract to himself the evil influences from the spirit side of life, says the *Universal Republic*. The hell within attracts the hell without; and no one with the kingdom of heaven cultivated within need ever fear any evil. The evil that people falsely imagine comes from Spiritualism is the evil in themselves.



**J. Marion Gale** writes as follows: "Every copy of the **PHILOSOPHICAL JOURNAL** is worth an armful of the more bulky and pretentious papers that reach my table. May the angels bless it is my New-Century prayer."

**Those who Know** themselves to be owing this office for subscription or advertising are respectfully requested to pay the same, and oblige the publisher.

### The Reviewer.

Any of the Books noticed in this Department can be obtained at this office. When to be sent by mail, add 10 cents on the dollar, of the price, for postage.

A GUIDE TO MEDIUMSHIP AND PSYCHICAL UNFOLDMENT, by E. W. and M. H. Wallis, London, England: Price, 40c. For sale at this office.

This is Part 1, "Mediumship Explained." Part 2, "How to Develop Mediumship," and Part 3, "Psychical Powers; How to Cultivate Them," will be published shortly as companion volumes. There is a large call from those seeking information and advice concerning mediumship for something that is entirely practical and conclusive. The authors of the above have sought to make their instructions plain and practical and have succeeded to a remarkable degree in doing so. We shall await with interest the reception of Parts 2 and 3, and then we presume the whole will be bound in one volume for convenience.

**The Psychic Digest**, or Occult Review of Reviews, for December is just received. Among its contents we find the following: Practical Psychology, Effects of Vibration upon the Body, Influence of Repose on Health, Meaning and Power of Thought, Is Suffering Good from a Metaphysical Point of View? Attitude of Religious Bodies Toward "Christian Science," Utility of Hypnotism and its Relation to Crime, etc. Published at Columbus, Ohio. 10c.

**Spirit Mothers** has resumed publication at Decoto, Calif., Mrs. Olivia Shepard, its editor, having removed from Los Angeles to that place. As "Astrea" is a department in that paper now, we imagine that Mrs. Thorndyke is interested in it, that being the title of her excellent book of poems. Monthly; 50 cents a year.

**THE SECRETS OF ASTROLOGY REVEALED**—How to foretell Future Events, by Prof. J. MacDonald. Price, \$1.00; with the JOURNAL one year, \$1.50.

This is instruction in the science of Astrology, the good and evil influence of the planets, signification of dreams, moles, signs and omens, mental, physical and business qualifications, conjugal adaptations, from your birth, etc.

**ARCANA OF SPIRITUALISM**, manual of Spiritual Science and Philosophy; by Hudson Tuttle, author of "The Arcana of Nature" and many other philosophical works. 320 pp., cloth, gilt. Price, \$1.25. For sale at this office.

### Will Send \$2.50 Free.

Franklin Miles, M. D., LL. B., the Celebrated Specialist, Will Send a Course of His New Special Treatment Free.

When an experienced physician offers to give away \$40,000 worth of a New Treatment for diseases of the heart, nerves, stomach or dropsy, it is conclusive evidence that he has great faith in it. And when hundreds of prominent men and women freely testify to his unusual skill and the superiority of his New Special Treatment, his liberality is certainly worthy of serious consideration. That Dr. Miles is one of the world's most successful physicians is proven by hundreds of testimonials from well-known people. One patient cured after failure of eleven Grand Rapids physicians, two after being given up by six and seven Chicago physicians, another after nine of the leading doctors in New York City, Philadelphia and Chicago failed.

Col. E. B. Spileman, of the 9th United States Regulars, located at San Diego, Cal., says: "Dr. Miles' Special Treatment has worked wonders in my son's case when all else failed. I had employed the best medical talent and had spent \$2,000 in so doing. I believe he is a wonderful specialist. I consider it my duty to recommend him."

The eminent Rev. W. Bell, D. D., of Dayton, Ohio, General Secretary of Foreign Missions, writes editorially in the *State Sunday School Union*: "We desire to state that from personal acquaintance we know Dr. Miles to be a most skillful specialist, a man who has spared neither labor nor money to keep himself abreast of the great advancement of medical science."

A thousand references to, and testimonials from Bishops, Clergymen, Bankers, Farmers and their wives, will be sent free on request.

This new system of special treatment is thoroughly scientific and immensely superior to the ordinary methods.

As all afflicted readers may have \$2.50 worth of treatment especially prepared for their case, free, with full directions, we would advise them to send for it at once. Address Dr. FRANKLIN MILES, 201 to 209 State St., Chicago. Mention this paper.

**E. W. Sprague and Wife**, missionaries for the N. S. A., have completed their work in Pennsylvania and are on their way to Indiana. They want the address of leading Spiritualists in every locality in the State of Indiana and solicit correspondence with people of every State where there is no State Association of Spiritualists, and where a local society may be organized and chartered with the National Spiritualists' Association. Their home address is 618 Newland Ave., Jamestown, N. Y., where mail will always reach them.

**DEATH DEFEATED**, by Dr. J. M. Peebles. Price, \$1.00. For sale at this office.

**OUR BIBLE: Who Wrote it? When—Where—How? Is it Infalible? A voice from the Higher Criticism; by Moses Hull.** 430 pp. Price, \$1.00. For sale at this office.

**One Thousand Dreams** and their Interpretations, by Dr. R. Greer. Price, 25 cents; postage, 4 cents. For sale at this office.

### Your Life Told by the Stars

Parts of the Grand Man Relating to the Zodiacal Signs	Signs	Domain of the Signs	Date of the Signs
Head	Fire	Fire	Mar 21 to Apr 19
Neck	Earth	Earth	Apr 19 to May 20
Shoulders	Air	Air	May 20 to June 21
Upper Arms	Water	Water	June 21 to July 22
Forearms	Fire	Fire	July 22 to Aug 23
Hands	Earth	Earth	Aug 23 to Sept 23
Wrists	Air	Air	Sept 23 to Oct 23
Upper Back	Water	Water	Oct 23 to Nov 22
Lower Back	Fire	Fire	Nov 22 to Dec 21
Buttocks	Earth	Earth	Dec 21 to Jan 20
Thighs	Air	Air	Jan 20 to Feb 19
Legs	Water	Water	Feb 19 to Mar 21

In Which of These Signs Were You Born?

Send date of birth and 25c. for true reading of your life and possibilities. Reliability guaranteed. Address E. GRIFFIN, 698 Greene Avenue, Brooklyn, N. Y. Ask for sample copy of that inspirational monthly publication, ELEANOR KIRK'S IDEA.



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Who diagnoses disease without asking questions or symptoms, and who has performed marvelous cures in all parts of the world, with his nature's remedies which are compounded by his unseen helpers, and to whom is also revealed the past, present and future as an open book; who also had remarkable success in forecasting events of national consequences.

If you are sick, write for diagnosis, enclosing lock of hair and 25 cents in stamps. If you are in trouble, send for a delineation, or a forecast, for one year in the future, \$2.50. Life delineation, with spiritual horoscope, \$5.00. Rock from mines read psychometrically, \$5.00. Six questions answered by mail, \$1.50. Readings to foreign countries, extra, 50 cents.

Special Life Delineations and Full Horoscope also correct hour of your birth, giving all days for beginning or avoiding business undertakings, for as many years as desired, from \$10.00 up. Send Lock of Hair for all Psychometric Life Reading. No date of birth for Spiritual Horoscope will be necessary. P. O. Box 118, Oakland, Cal.

### Mediums' Directory

[MEDIUMS' CARDS put into this Directory for 20 CENTS per line per month.]

Mrs. Dr. Dobson-Barker, Healer, Box 132 San Jose, Cal.

L. R. Cody, hypno-magnetist. Treats drug and drink habits by suggestion. Particular attention given persons wishing to acquire the trance state for the development of medium & seer faculties. 1458 Myrtle St., nr. 21st, Oakland

Mrs. Maxwell Colby, Readings, 1041 1/2 Valencia-st., S. F., Cal. Circle Tuesday eve.

Edward Earle, Independent Slate-Writer & platform test medium. 305 Taylor St., San Francisco, Cal. Private demonstrations daily.

Mrs. Sadie Eberhardt, 3250 22nd Street, Circles Wed. 2 p.m.; Thurs. and Sunday eves.

Mrs. Mena Francis, Spiritual Medium (Independent Slate-Writing) 118 Haight st. San Francisco, Cal.

Mrs. H. B. Gillingham, 305 Larkin St., room 90, 4th floor. Sittings daily. Circles Sunday, Tuesday and Thursday eves.; 10 cents. Developing circle Friday eve.; 25 cents. Readings by mail, \$1.00. Take elevator.

Dr. W. P. Haworth, Piedmont Springs, Oakland, Calif. Mental, Magnetic and Electric Treatments and Readings.

C. E. Heywood, rapping medium, 1236 Market St., San Francisco. Questions answered by letter. Room 86; hours, 12 to 4.

Mrs. Kate Hoskins, Medium, Lecturer and Healer. 428 1/2 So. Spring St., Los Angeles, Cal.

Miss Mada Hoskins, Spiritual Medium, Psychometrist and Magnetic Healer. 330 1/2 So. Spring St., Los Angeles, Cal.

Mrs. Lena Clarke-Howes, medium, 314 Eddy St., San Francisco. Sittings daily.

Fred Mann, Magnetic Healer, 848 McAllister St., S. F. Head troubles, weak eyes and sight, and rheumatism, a specialty.

Mrs. C. J. Meyer, spiritual & business medium. Sittings daily. Circle every eve. 335 McAllister.

Sol Fallinbaum, Trance, Test and Healing Medium, 856 1/2 Isabella St., bet. San Pablo ave. and Market St., Oakland, Cal. All diseases diagnosed. No questions asked. Office hours 10 to 12 a. m.; 2 to 6 p. m.

Mrs. Jennie Robinson, 1646 Market St. Circle Monday evening. Sittings daily. Readings by mail a specialty, \$1.00.

Mrs. Hendee Rogers, Nevada House, San Jose, Cal. Circle Tues. & Fri. 8 p.m. Readings daily.

Mrs. Sarah Seal, Spiritual, Healing, and Business Medium, 1049A Market St., S. F., Cal. Readings and Treatments daily.

**FREE**—Psychic Chart of future in business, love, marriage, etc. Send lock of hair, age and 10c. to H. S. Shagren, Indian River, Mich.

C. Mayo-Steers, 112 1/2 Oak-st., S. F. Trance Medium. Readings, \$1.00. Tel. Howard 527.

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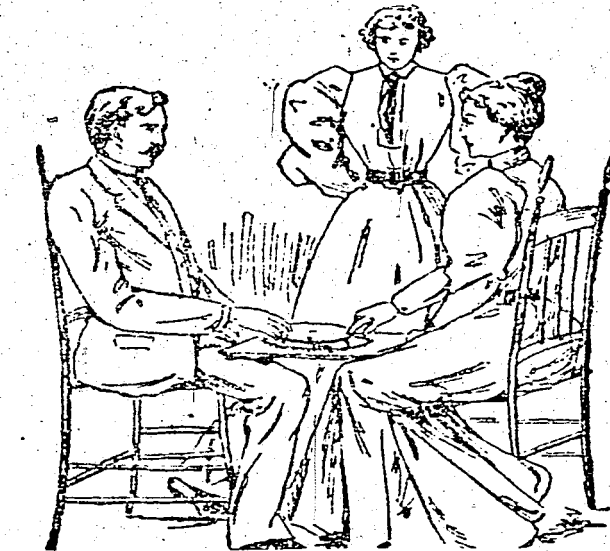
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Oh, yes! I once more leave my home a brief  
while  
That I may your lone heart with pleasure  
beguile,  
And lovingly nestle to you very near,  
And in close union enjoy blissful cheer.  
It's with sweet soul pleasure that I hie me  
away  
From my scholastic duties in celestial day,  
To encircle you, dear friend, in my spirit arms  
And gladden your heart with love's richer  
charms.  
I have been waiting and watching for this  
favored time,  
To quaver my thoughts in prose or in rhyme;  
The splendors of life in the immortal spheres,  
Where sorrow ne'er comes, nor floweth sad  
tears.

Oh, joy unexpressed! Oh, rapture immortal!  
That I can thus pass through the wide-open  
portal,  
And wend my way freely to this earthly  
strand,  
And with you, dear friend, join hand in hand,  
And enjoy in fore taste the oncoming hour  
Of happy reunion in the angelic bower;  
And, my dear friend, it will not be long  
E'er in our bright home we will unite in the  
song—

The reunion song on Heaven's bright plane,  
When thousands of friends will join in the  
strain.  
And chant your return in quavers sublime,  
That will add to your life a glory divine.  
Oh, yes, dear friend, it's for this that I come—  
To comfort and cheer you on, on to our home,  
For you are fast nearing the Transition day,  
When to our fair home you will wend your  
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tiful life that is revealed to us by our  
spirit friends and what they teach  
us of their life beyond.

I appreciate your kindness. I  
know your affliction (that of sight),  
and have often thought of you, and  
it seems I have often stood by your  
side, in mind and thought, while  
you and your companion were con-  
ferring and executing the work  
before you. I could always see  
such beautiful illumination around  
you, and I think you must be some-  
how conscious of this light your-  
selves. May the blessings of the  
angels of love and mercy ever be  
near you to strengthen and restore  
yoursight.

We need thee, brother, thine work to do;  
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Nor is thy helpful companion forgot;  
Diadems of honor by thine work is  
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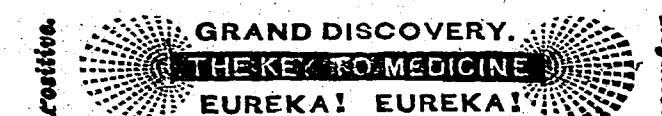
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## Local News Summary.

**Our Telephone.**—Those who may wish to telephone to this office will please call up "Jessie 1769."

**Children's Progressive Lyceum** meets every Sunday morning at 909 Market St., San Francisco, at 10:30 a.m. Free spiritual library. Visitors welcome. C. H. WADSWORTH.

**Mission Lyceum** meets every Sunday afternoon at 2 o'clock in Mission Opera Hall, 2131 Mission St., San Francisco. Friends of the Lyceum movement are always welcome. The regular monthly entertainment is held on the last Saturday evening of each month.

**Mr. and Mrs. Aldrich** of Santa Rosa were visitors at the Children's Lyceum, 909 Market St., last Sunday.

**Friendship Hall.**—Mrs. O. J. Meyer and Mr. Wilson entertained a good audience last Sunday night at 335 McAllister St. with messages from the spirit-world.

**Mme. Young's Meeting** last Sunday night was addressed by Mrs. Sarah Seal, and entertained with excellent music by Prof. Young and Prof. Bothwell-Brown. The tests through the mediumship of Mme. Young were remarkable for accuracy and interest.

**Mr. and Mrs. E. D. Lunt** of Los Angeles are now in San Francisco, and may be found at 182 Turk St.

**20 Eddy St.**—The discussion last Sunday afternoon was upon the subject of "Intolerance." Many good ideas were advanced and the spirit of harmony prevailed. Mr. Albert Loose presided, and the music was furnished by Miss Lee of Santa Rosa.

**Mr. C. W. Leadbeater**, the English Theosophist, gave his second lecture at Odd Fellows' Hall last Sunday on "Dreams." There was a fair audience for such a stormy night.

**The Ladies' Aid Society.**—Mrs. B. F. Small, president of this society, reports a very interesting meeting on Wednesday afternoon, Jan. 16. Arrangements are already completed for the entertainment to be held in Occidental Hall on Friday evening, Jan. 25, 1901. Upon that occasion Miss Esther Hoover, M. E. of 317 10th St., San Francisco, teacher of Physical Culture, Delarte Expression and Acting, will give a comic sketch, "Dutche's Door Mat." There will be other interesting exercises, including dancing and refreshments.

**Whitney Hall**, 1164 O'Farrell St., was well filled last Sunday evening, and Mrs. J. J. Whitney, assisted by Mrs. Florence Temple, gave messages and advice from the spirit-world. Mrs. Whitney is doing a good work, and is receiving merited recognition. Quite a number of young men in that locality are much interested in the spiritual phenomena as presented by Mrs. Whitney.

### Danger Ahead.

The San Francisco Examiner of Friday, Jan. 18, 1901, records the fact that a Bill was before the California Legislature called the "Hasson Bill."

The Bill provides that the State Board of Medical Examiners shall only have power to issue medical certificates.

It also provides that the persons deemed to be practicing medicine or surgery in this State (and who therefore cannot do business without certificates issued by the board) shall be as follows:

"Those who profess to be or hold themselves out as being engaged as doctors, physicians or surgeons in the treatment of disease, injuries or deformity of human beings; those who, for pecuniary or valuable consideration, shall prescribe medicine, magnetism or electricity in the treatment of disease, injury or deformity of human beings; those who, for pecuniary or valuable consideration, shall employ surgical or medical appliances for the treatment of disease, injury or deformity of human beings, except dealers in surgical, dental and optical appliances; those who shall investigate or diagnosticate any physical or mental ailment of any person with a view of relieving the same, or who shall, for pecuniary or valuable consideration, prescribe, suggest or recommend any drug or medicine, magnetism or electricity, appliance, application, operation, manipulation or treatment of whatever nature for the intended relief, palliation or cure of any wound, fracture or bodily injury, infirmity or disease."

Mental and magnetic healers, massage manipulators, etc., should be on the alert to prevent the passage of such a sweeping and oppressive law. They should unite and act in concert, and make such a "buzzing" in the ears of legislators that may prevent the enactment of such a law, demanding amendments allowing all persons to choose their own methods of treatment for the cure of bodily ailments. We ask particular attention to the following call for a meeting to consider the matter:

"A meeting of those interested will be held at Oriental Hall, 619 McAllister St., on Monday, Jan. 28, at 8 p.m. to take action on this important matter."

FRED MANN, Magnetic Healer,  
848 McAllister St., San Francisco, Cal.

**Mrs. Emma Sherwood**, whose splendid contralto voice was such an attraction in Golden Gate Hall, San Francisco, a little more than five years ago, when the State Association was formed, has passed to spirit-life. Mrs. Sherwood possessed the rare faculty of singing from the heart to the heart, tender, simple melodies that never failed to find a warm, appreciative response. During the past year she had been employed as voice culturist in one of the conservatories of music in Denver, Colo.

**Transition.**—Passed to spirit-life, Mrs. Abigail Bruce, on Jan. 16, at the ripe old age of 78 years, 7 months and 25 days, at San Francisco, Cal. She was laid to rest last Sunday. Sister Bruce has worked for the cause of Spiritualism for over 50 years, spreading the light of its truth on the Atlantic and Pacific Coasts, and when she was in Boston she opened her house to the needy. Her charity extended to all, and now she is reaping the harvest of the seeds she has sown. M. M. MAXWELL.

**Oakland.**—The mediums' meeting at Loring Hall is growing in popularity. The audience on Wednesday evening, Jan. 17, was the largest that has assembled at a mid-week meeting for a number of years. Messages of a high order of merit were given by Mrs. Cowell, Mrs. Stewart, Mrs. Smith, Mrs. Tobias, Mrs. Clingman and others, both from the rostrum and in circles. These meetings have evidently come to stay. Cor.

**The Children's Progressive Lyceum** held its annual election on Jan. 13 with the following result: Mrs. Annie E. Wadsworth, conductor; Mrs. Alice Briggs, assistant conductor; Mrs. Sue Packer, guardian; Thos. Johnson, secretary; C. H. Wadsworth, treasurer and musical conductor; Mrs. E. Cooke, pianist; Warren Lester, and G. Gundersen, guards; Mr. Lester and Mrs. Cooke, librarians. THOS. A. JOHNSON, Sec.

**Oakland Psychical Society.**—If the readers of the JOURNAL could have listened to Mrs. R. S. Lillie last Sunday morning and Mrs. Annie Gillespie in the evening, I am sure their love and reverence for Spiritualism would have increased tenfold. Both services were of the best. Mrs. Gillespie's messages were of unusual interest. It is with sincere regret that we record the removal of Mrs. Gillespie to San Francisco. I am sure she will be loved there as here. W.

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**Oakland.**—The conference of the Union Spiritual Society at Fraternal Hall on Sunday afternoon was addressed by Mr. Stowe, Mrs. Drake, Mr. Clarke, Mrs. Stewart, Mrs. Stowe and the president. Mrs. Stewart gave messages of consolation in the evening in her usual able manner. The audience, both afternoon and evening, notwithstanding the storm, was a good-sized one. T. ELLIS, Sec.

**Psychic Novel.**—By special arrangement with Mrs. Lida B. Browne, well known in California, as well as elsewhere, we are enabled to club her new book, "Words That Burn," with the JOURNAL one year for \$2.00. This is a rare opportunity for getting a valuable book.

**Deep Breathing** for Psychical Development, or Internal Respiration, by Respiro. Price, 50c. For sale at this office.

**Oakland.**—The free spiritual meeting held on Wednesday evening at 856½ Isabella St. was well attended. Mrs. Drake opened the meeting, followed with spirit messages by Dr. Palinbaum, followed by Prof. Stowe, closed by Dr. Emma Stowe. The speakers were very interesting. Meetings every Wednesday night. All are welcome. VOX.

**On the Heights of Himalay**, by A. Van der Naillen. 272 pp. beautifully illustrated. \$1.25. For sale at this office.

**ASTROLOGY.** Science against luck. Future foretold. Learn Astrology and be successful. Book Free. PROF. MACDONALD, Binghamton, N. Y.

**GOLDEN GLEAMS** of Heavenly Light, by Spirit. Samuel Bowles, through Mrs. Carrie E. S. Twing. Price 80 cts. For sale at this office.



DR. J. M. PEEBLES.

**Mme. Montague**, who arrived in Liverpool, England, on Dec. 27, 1900, wrote us from that city before proceeding to London. She penned this beautiful sentiment: "May the winds and waves be gentle to my friends in the West, during 1901." This was written around an engraving of the majestic steamship, the Oceanic, which carried her safely across the Atlantic Ocean. The hearts of thousands of Americans respond, hoping that her return trip next Autumn may be as safe and pleasant.

### Col. Hopkins' Propaganda Fund.

Before announced.....\$24.00  
A Friend......25

### California State Spiritualist Association.

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VICE PRES'T. C. H. Wadsworth, 293 Jersey St.  
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**LADIES' AID SOCIETY.**—Headquarters at 805 Larkin-st., San Francisco. On the last Friday evening in each month dancing will begin at 8:30, interspersed with musical and literary exercises. Admission ten cents. Business and social meetings every Wednesday afternoon, at 2 o'clock. All are invited. Take the Elevator.

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